COLLECTED WORKS OF KOREAN BUDDHISM

7-2

公案集

GONGAN COLLECTIONS II

Jogye Order of Korean Buddhism

COLLECTED WORKS OF KOREAN BUDDHISM

VOLUME 7-2

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Gongan Collections II

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GONGAN COLLECTIONS II

TRANSLATION AND ANNOTATION BY

JOHN JORGENSEN

Preface to
The Collected Works of Korean Buddhism

At the start of the twenty-first century, humanity looked with hope on the dawning of a new millennium. A decade later, however, the global village still faces the continued reality of suffering, whether it is the slaughter of innocents in politically volatile regions, the ongoing economic crisis that currently roils the world financial system, or repeated natural disasters. Buddhism has always taught that the world is inherently unstable and its teachings are rooted in the perception of the three marks that govern all conditioned existence: impermanence, suffering, and non-self. Indeed, the veracity of the Buddhist worldview continues to be borne out by our collective experience today.

The suffering inherent in our infinitely interconnected world is only intensified by the unwholesome mental factors of greed, anger, and ignorance, which poison the minds of all sentient beings. As an antidote to these three poisons, Buddhism fortunately also teaches the practice of the three trainings: *śīla*, or moral discipline, the endurance and self-restraint that controls greed; *samādhi*, the discipline of meditation, which pacifies anger; and *prajñā*, the discipline of wisdom, which conquers ignorance. As human beings improve in their practice of these three trainings, they will be better able to work compassionately for the welfare and weal of all sentient beings.

Korea has a long history of striving to establish a way of life governed by discipline, compassion, and understanding. From the fifth century C.E. onward, the Korean saṅgha indigenized both the traditional monastic community and the broader Mahāyāna school of Buddhism. Later, the insights and meditative practices of the Seon tradition were introduced to the peninsula and this practice lineage lives on today in meditation halls throughout the country. Korea, as a land that has deep affinities with the Buddhist tradition, has thus seamlessly transmitted down to the present the living heritage of the Buddha's teachings.

These teachings begin with Great Master Wonhyo, who made the vast and profound teachings of the Buddhadharma accessible to all through his

various "doctrinal essentials" texts. Venerable Woncheuk and State Preceptor Daegak Uicheon, two minds that shined brightly throughout East Asia, left us the cherished legacy of their annotated commentaries to important scriptures, which helped to disseminate the broad and profound views of the Mahāyāna, and offered a means of implementing those views in practice. The collected writings of Seon masters like Jinul and Hyujeong revealed the Seon path of meditation and illuminated the pure land that is inherent in the minds of all sentient beings. All these works comprise part of the precious cultural assets of our Korean Buddhist tradition. The bounty of this heritage extends far beyond the people of Korea to benefit humanity as a whole.

In order to make Korea's Buddhist teachings more readily accessible, Dongguk University had previously published a fourteen-volume compilation of Korean Buddhist works written in literary Chinese, the traditional lingua franca of East Asia, comprising over 320 different works by some 150 eminent monks. That compilation effort constituted a great act of Buddhist service. From that anthology, ninety representative texts were then selected and translated first into modern vernacular Korean and now into English. These Korean and English translations are each being published in separate thirteen-volume collections and will be widely distributed around the world.

At the onset of the modern age, Korea was subjected to imperialist pressures coming from both Japan and the West. These pressures threatened the continuation of our indigenous cultural and religious traditions and also led to our greatest cultural assets being shuttered away in cultural warehouses that neither the general public nor foreign-educated intellectuals had any interest in opening. For any people, such estrangement from their heritage would be most discomforting, since the present only has meaning if it is grounded in the memories of the past. Indeed, it is only through the self-reflection and wisdom accumulated over centuries that we can define our own identity in the present and ensure our continuity into the future. For this reason, it is all the more crucial that we bring to the attention of a wider public the treasured dharma legacy of Korean Buddhism, which is currently embedded in texts composed in often impenetrable literary Chinese.

Our efforts to disseminate this hidden gem that is Korean Buddhism

reminds me of the simile in the *Lotus Sūtra* of the poor man who does not know he has a jewel sewn into his shirt: this indigent toils throughout his life, unaware of the precious gem he is carrying, until he finally discovers he has had it with him all along. This project to translate and publish modern vernacular renderings of these literary Chinese texts is no different from the process of mining, grinding, and polishing a rare gem to restore its innate brilliance. Only then will the true beauty of the gem that is Korean Buddhism be revealed for all to see. A magnificent inheritance can achieve flawless transmission only when the means justify the ends, not the other way around. Similarly, only when form and function correspond completely and nature and appearance achieve perfect harmony can a being be true to its name. This is because the outer shape shines only as a consequence of its use, and use is realized only by borrowing shape.

As Buddhism was transmitted to new regions of the world, it was crucial that the teachings preserved in the Buddhist canon, this jewel of the Dharma, be accurately translated and handed down to posterity. From the inception of the Buddhist tradition, the Buddhist canon or "Three Baskets" (*Tripiṭaka*), was compiled in a group recitation where the oral rehearsal of the scriptures was corrected and confirmed by the collective wisdom of all the senior monks in attendance. In East Asia, the work of translating Indian Buddhist materials into literary Chinese –the lingua franca for the Buddhist traditions of China, Korea, Japan, and Vietnam– was carried out in translation bureaus as a collective, collaborative affair.

Referred to as the "tradition of multi-party translation," this system of collaboration for translating the Indian Sanskrit Buddhist canon into Chinese typically involved a nine-person translation team. The team included a head translator, who sat in the center, reading or reciting the Sanskrit scripture and explaining it as best he could with often limited Chinese; a philological advisor, or "certifier of the meaning," who sat to the left of the head translator and worked in tandem with him to verify meticulously the meaning of the Sanskrit text; a textual appraiser, or "certifier of the text," who sat at the chief's right and confirmed the accuracy of the preliminary Chinese rendering; a Sanskrit specialist, who carefully confirmed the accuracy of the language

of the source text; a scribe, who transcribed into written Chinese what was often initially an oral Chinese rendering; a composer of the text, who crafted the initial rendering into grammatical prose; the proofreader, who compared the Chinese with the original Sanskrit text; the editor, who tightened up and clarified any sentences that were vague in the Chinese; and finally the stylist, who sat facing the head translator, who had responsibility for refining the final rendering into elegant literary Chinese. In preparing these vernacular Korean and English renderings of Korean Buddhist works, we have thought it important to follow, as much as possible, this traditional style of Buddhist literary translation that had been discontinued.

This translation project, like all those that have come before it, had its own difficulties to overcome. We were forced to contend with nearly-impossible deadlines imposed by government funding agencies. We strained to hold together a meager infrastructure. It was especially difficult to recruit competent scholars who were fluent in literary Chinese and vernacular Korean and English, but who had with the background in Buddhist thought necessary to translate the whole panoply of specialized religious vocabulary. Despite these obstacles, we have prevailed. This success is due to the compilation committee which, with sincere devotion, overcame the myriad obstacles that inevitably arose in a project of this magnitude; the translators both in Korea and abroad; the dedicated employees at our committee offices; and all our other participants, who together aimed to meet the lofty standard of the cooperative translation tradition that is a part of our Buddhist heritage. To all these people, I would like to express my profound gratitude.

Now that this momentous project is completed, I offer a sincere wish on behalf of all the collaborators that this translation, in coming to fruition and gaining public circulation, will help illuminate the path to enlightenment for all to see.

Kasan Jikwan (伽山 智冠)
32nd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
October 10, 2009 (2553rd year of the Buddhist Era)

On the Occasion of Publishing *The Collected Works of Korean Buddhism*

The Jogye Order of Korean Buddhism, together with Buddhists everywhere, is pleased to dedicate to the Three Jewels –the Buddha, Dharma, and Saṅgha– the completed compilation of the Korean and English translations of *The Collected Works of Korean Buddhism*. The success of this translation project was made possible through the dedication of Venerable Kasan Jikwan, former president of the Jogye Order and president of the Compilation Committee of Korean Buddhist Thought. Both the Korean and English translations are being published through the labors of the members of the Compilation Committee and the many collaborators charged with the tasks of translation, editing, and proofreading the compilation.

The thirteen volumes of *The Collected Works of Korean Buddhism* are the products of nearly 1,700 years of Buddhist history in Korea. These Buddhist works are the foundation and pillar of Korean thought more broadly. This compilation focuses on four towering figures in Korean Buddhism: Venerable Wonhyo, posthumously named State Preceptor Hwajaeng, who was renowned for his doctrinal thought; Venerable Uisang, great master of the *Avataṃsaka Sūtra* and pedagogical role model who was respected for his training of disciples; Venerable Jinul, also known as State Preceptor Bojo, who revitalized Seon Buddhism through the Retreat Society movement of the mid-Goryeo dynasty; and Venerable Hyujeong, also known as State Preceptor Seosan, who helped to overcome national calamities while simultaneously regularizing Korean Buddhist practice and education.

Through this compilation, it is possible to understand the core thought of Korean Buddhism, which continued unbroken through the Three Kingdoms, Goryeo, and Joseon periods. Included are annotated translations of carefully selected works introducing the Hwaeom, Consciousness-Only, and Pure Land schools, the Mahāyāna precepts, Seon Buddhism, the travel journals of Buddhist pilgrims, Buddhist cultural and historical writings, and the epitaphs of great monks.

This work is especially significant as the fruition of our critical efforts

to transform the 1,700 years of Korean Buddhist thought and practice into a beacon of wisdom that will illuminate possible solutions to the many problems facing the world today. Śākyamuni Buddha's teachings from 2,600 years ago were transmitted centuries ago to the Korean peninsula, where they have continuously guided countless sentient beings towards truth. *The Collected Works of Korean Buddhism* contains a portion of the fruits realized through Koreans' practice of the Buddha's wisdom and compassion.

With the successful completion of this compilation, we confirm the power of the Jogye Order executives' devotion and dedication and benefit from their collective wisdom and power. So too can we confirm through the thought of such great masters as Wonhyo, Uisang, Jinul, Hyujeong and others a key feature of Buddhism: its power to encourage people to live harmoniously with each other through mutual understanding and respect.

The current strengthening of the traditions of Buddhist meditation practice and the revitalization of the wider Korean Buddhist community through education and propagation derive in large measure from the availability of accurate, vernacular translations of the classics of the sages of old, so that we too may be imbued with the wisdom and compassion found in their writings. When the lessons of these classics are made available to a contemporary audience, they can serve as a compass to guide us toward mutual understanding so that we may realize the common good that unifies us all.

Compilation of this thirteen-volume English-language edition of *The Collected Works of Korean Buddhism* is an especially monumental achievement. To take on the task of translating these classics into English, global experts on Korean Buddhism were recruited according to their areas of expertise and were asked to consult with the scholars preparing the new Korean translations of these texts when preparing their own renderings. Though some English translations of Korean Buddhist texts have been made previously, this is the first systematic attempt to introduce to a Western audience the full range of Korean Buddhist writing. The compilation committee also sought to implement strict quality control over the translations by employing a traditional multiparty verification system, which encouraged a sustained collaboration between the Korean and English teams of translators.

This English translation of the *Collected Works* will serve as the cornerstone for the world-wide dissemination of knowledge about the Korean Buddhist tradition, which has heretofore not garnered the recognition it deserves. Together with international propagation efforts, Korean traditional temple experiences, and the temple-stay program, the English translation of the *Collected Works* will make an important contribution to our ongoing efforts to globalize Korean Buddhism. To facilitate the widest possible dissemination of both the Korean and English versions of this compilation, digital editions will eventually be made available online, so that anyone who has access to the Internet will be able to consult these texts.

Among all types of giving, the most precious of all is the gift of Dharma, and it is through sharing these teachings that we seek to spread the wisdom and compassion of Korean Buddhism, as well as the spirit of mutual understanding and unity, to people throughout the world. Our efforts to date have been to secure the foundation for the revitalization of Korean Buddhism; now is the time for our tradition to take flight. *The Collected Works of Korean Buddhism* appears at an opportune moment, when it will be able to serve as a guiding light, illuminating the way ahead for Korean Buddhism and its emerging contemporary identity.

To all those who worked indefatigably to translate, edit, and publish this collection; to the compilation committee, the researchers, translators, proofreaders, editors, and printers; and to all the administrative assistants associated with the project, I extend my deepest appreciation and thanks. Finally, I rejoice in and praise the indomitable power of Venerable Jikwan's vow to complete this massive compilation project.

With full sincerity, I offer this heartfelt wish: may all the merit deriving from this monumental work be transferred to the Buddhas, the bodhisattvas, and all sentient beings.

Haebong Jaseung (海峰 慈乘)
33rd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
January 20, 2010 (2554th year of the Buddhist Era)

Preface to the English Edition of *The Collected Works of Korean Buddhism*

Buddhism has nearly a 1,700-year history in Korea and the tradition continues to thrive still today on the peninsula. Buddhism arrived in Korea from India and China by at least the fourth century C.E. and the religion served as the major conduit for the transmission of Sinitic and Serindian culture as a whole to Korea. But Korean Buddhism is no mere derivative of those antecedent traditions. Buddhists on the Korean peninsula had access to the breadth and depth of the Buddhist tradition as it was being disseminated across Asia and they made seminal contributions themselves to Buddhist thought and meditative and ritual techniques. Indeed, because Korea, like the rest of East Asia, used literary Chinese as the lingua franca of learned communication (much as Latin was used in medieval Europe), Korean Buddhist writings were disseminated throughout the entire region with relative dispatch and served to influence the development of the neighboring Buddhist traditions of China and Japan. In fact, simultaneous with implanting Buddhism on the peninsula, Korean monks and exegetes were also joint collaborators in the creation and development of the indigenous Chinese and Japanese Buddhist traditions. *The Collected Works of Korean Buddhism* seeks to make available in accurate, idiomatic English translations the greatest works of the Korean Buddhist tradition, many of which are being rendered for the first time into any Western language.

The thirteen volumes of this anthology collect the whole panoply of Korean Buddhist writing from the Three Kingdoms period (ca. 57 C.E.–668) through the Joseon dynasty (1392–1910). These writings include commentaries on scriptures as well as philosophical and disciplinary texts by the most influential scholiasts of the tradition; the writings of its most esteemed Seon adepts; indigenous collections of Seon *gongan* cases, discourses, and verse; travelogues and historical materials; and important epigraphical compositions. Where titles were of manageable length, we have sought to provide the complete text of those works. Where size was prohibitive, we have instead offered representative selections from a range

of material, in order to provide as comprehensive a set of sources as possible for the study of Korean Buddhism. The translators and editors also include extensive annotation to each translation and substantial introductions that seek to contextualize for an English-speaking audience the insights and contributions of these works.

Many of the scholars of Korean Buddhism active in Western academe were recruited to participate in the translation project. Since the number of scholars working in Korean Buddhism is still quite limited, we also recruited as collaborators Western specialists in literary Chinese who had extensive experience in English translation.

We obviously benefitted enormously from the work of our Korean colleagues who toiled so assiduously to prepare the earlier Korean edition of these *Collected Works*. We regularly consulted their vernacular Korean renderings in preparing the English translations. At the same time, virtually all the Western scholars involved in the project are themselves specialists in the Buddhist argot of literary Chinese and most already had extensive experience in translating Korean and Chinese Buddhist texts into English. For this reason, the English translations are, in the majority of cases, made directly from the source texts in literary Chinese, not from the modern Korean renderings. Since translation always involves some level of interpretation, there are occasional differences in the understanding of a passage between the English and Korean translators, but each translator retained final authority to decide on the preferred rendering of his or her text. For most of the English volumes, we also followed the collaborative approach that was so crucial in preparing the Korean translations of these *Collected Works* and held series of meetings where the English translators would sit together with our Korean counterparts and talk through issues of terminology, interpretation, and style. Our Korean collaborators offered valuable comments and suggestions on our initial drafts and certainly saved us from many egregious errors. Any errors of fact or interpretation that may remain are of course our responsibility.

On behalf of the entire English translation team, I would like to express our thanks to all our collaborators, including our translators Juhn Young

Ahn, Robert Buswell, Michael Finch, Jung-geun Kim, Charles Muller, John Jorgensen, Richard McBride, Jin Y. Park, Young-eui Park, Patrick Uhlmann, Sem Vermeersch, Matthew Wegehaupt, and Roderick Whitfield; as well as our philological consultants Chongdok Sunim, Go-ok Sunim, Haeju Sunim, Misan Sunim, Woncheol Sunim, Byung-sam Jung, and Young-wook Kim. We are also appreciative to Ven. Jaseung Sunim, the current president of the Jogye Order of Korean Buddhism, for his continued support of this project. Our deepest gratitude goes to Ven. Jikwan Sunim (May 11, 1932–January 2, 2012), one of the most eminent monks and prominent scholars of his generation, who first conceived of this project and spearheaded it during his term as president of the Jogye Order of Korean Buddhism. Jikwan Sunim's entire career was dedicated to making the works of Korean Buddhism more accessible to his compatriots and better known within the wider scholarly community. It is a matter of deep regret that he did not live to see the compilation of this English version of the *Collected Works*.

Finally, it is our hope that *The Collected Works of Korean Buddhism* will ensure that the writings of Korean Buddhist masters will assume their rightful place in the developing English canon of Buddhist materials and will enter the mainstream of academic discourse in Buddhist Studies in the West. Korea's Buddhist authors are as deserving of careful attention and study as their counterparts in Indian, Tibetan, Chinese, and Japanese Buddhism. This first comprehensive collection of Korean Buddhist writings should bring these authors the attention and sustained engagement they deserve among Western scholars, students, and practitioners of Buddhism.

Robert E. Buswell, Jr.
Distinguished Professor of Buddhist Studies, University of California, Los Angeles (UCLA)
Chair, English Translation Editorial Board, *The Collected Works of Korean Buddhism*
May 20, 2012 (2556th year of the Buddhist Era)

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GONGAN COLLECTIONS I

Explanatory Notes

The *Seonmun yeomsong seolhwa* (gongan/koan collection) is the seventh volume in the series, the *Collected Works of Traditional Korean Thought* that the Jogye Order of Korean Buddhism is using to enhance and circulate the traditional thought of Korean Buddhism.

The translation and related matters in this volume has been guided by the Committee for the Publication of Works of Korean Traditional Thought.

One hundred gongan (koan) have been selected from the 1463 gongan of the *Seonmun yeomsong seolhwa*. Each of the selected gongan have been completely translated and annotated. Two separate texts, the *Seomun yeomsong jip* and the *Seonmun yeomsong seolhwa* have been combined for each of these gongan. This is a different system of compilation than that found in the *Seonmun yeomsong seolhwa* that is printed in the fifth volume of *Hanguk Bulgyo Jeonseo* (Complete Works of Korean Buddhism), where all of the *seolhwa* (explanation of the gongan) is given at the end of the gongan. Here the appropriate *seolhwa* part has been placed immediately following the original gongan and each of the verses and other parts found in the *Seomun yeomsong jip*.

Where doctrinal or scholastic concepts have a direct relation with the content of the text, the extent and nature of the annotation is decided on its relative importance. Where it is of little importance in the Seon context it has been dealt with briefly.

For the base text used here, see the explanation in the *Bibliographical Introduction*, part 2

With few exceptions, the text directly follows the original without indications of editing.

Sanskrit = S, Pali = P, Tibetan = T.

Square brackets [ ] indicate notes in the original text. Parentheses ( ) indicate additions by the translators to make the meaning clearer or the English more natural.

The English Translation

The first fifty gongan and associated explanations have been translated by Professor Juhn Y. Ahn, the second fifty by Dr. John Jorgensen. Attempts have been made to standardize the terminology (the technical terms for different forms of comment follow those adopted by Professor Ahn; the Seon terminology largely follows that adopted by Dr. Jorgensen as these have been used in the other volumes of the series that deal with Seon). However, in some instances the alternative version may be given in a note. This is because there are no standardized translations for many terms, and even the best dictionaries can disagree as to the meanings of the words and terms.

Even the word *gong-an* (Chinese and Korean) has different translations into English, and the Japanese word *kōan* has been adopted in English dictionaries. Although strictly speaking *gong-an* should be used for purposes of disambiguation, here *gongan* has been adopted for reasons of simplicity, and because this transcription is common to both Korean and Chinese. The problem with *koan* is that it has certain Japanese nuances and references that differ from those of *gongan*.[1] It is for such reasons that translators will differ in their translations and use of terms. *The Seomun yeomsong jip* and the *Seonmun yeomsong seolhwa* stand at the beginning of the gongan tradition in Korea; the later volumes on Seon in this series represent some later developments in China and the maturation of the tradition in Korea and

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1 See Michel Mohr, "Emerging from Nonduality: Kōan Practice in the Rinzai Tradition since Hakuin," in Steven Heine and Dale S. Wright, eds., *The Kōan: Texts and Contexts in Zen Buddhism* (New York: Oxford University Press, 2000), section titled "Shifts in the Meaning of the Word 'Kōan'", especially p. 246: "using the word 'kōan' as a generic term may be confusing. In addition, the use of kōans in the Japanese Rinzai tradition appears to be quite different from the Korean method …" As the editors of this volume in their "Introduction: Kōan Tradition: Self-Narrative and Contemporary Perspectives," pp. 5–6 note, current Western understanding of the koan has almost entirely come via the Rinzai Zen of Japan in the interpretation of D. T. Suzuki, whereas koan practice is far more diverse. See also note 1 to case 1 in this volume.

so differ from the tradition as it developed in Japan. Moreover, most of the terms are given in Chinese transcription because almost all of the material has been copied or adapted from Chinese. The *Seonmun yeomsong jip* contains only three "Korean" monks out of the 1463 cases; most of the others are Chinese or the largely legendary Indian Buddhists included in the invented Chan lineage of India.

公案集
GONGAN COLLECTIONS II

SEONMUN YEOMSONG SEOLHWA

- 禪門拈頌說話 -

Case 704.

Dongshan's "Fire"[1]

洞山救火

[Old case]

Dongshan called out to Sanfeng,[2] "Fire! Fire!" Sanfeng said, "The fire is far off." The master summoned him, "Ācārya Ying!" Sanfeng responded "Yes." The master said, "So it is not far off."

洞山, 喚三峰云, "救火! 救火!" 峰云, "火遠在." 師召云, "膺闍梨!" 峰應喏. 師云, "也不遠."

[Explanation of the gongan]

Fire! Fire! This means living for a long period in the three realms (of transmigration), just like living in a house on fire, enduring that detention, and bearing that long suffering.

The fire is far off (shows) that he is rushing wildly after the words (of Dongshan).

Summoned him, "Ācārya Ying!" is to call him out.

Responded "Yes" is again responding "yes" in accord with the words (of Dongshan). If so, he burns up fiercely and therefore he said, *So it is not far off.*

---

1 A technique to awaken deluded students who are dragged around here and there by each word their opponent said.

2 Meaning Daoying (835–902). Because Daoying lived on Mt. Sanfeng this was given to him as his title.

救火救火者, 三界久居, 猶如火宅, 其忍淹留, 堪受長苦. 火遠在者, 隨言走殺也. 召云瘖闍梨者, 喚出也. 應喏者, 亦隨言應喏也. 然則熾然焚燒, 故云, 也不遠.

Zhihai Benyi's verse

The Chan masters and lineage masters were painstakingly garrulous,
What can parents rearing children do?
Solely advancing, he craves to put the fire out,
Even though he has lost his eyebrows, he still follows after him.[3]

> 智海逸頌, "作家宗匠苦忉忉, 養子之緣不奈何! 一向進前貪救火, 眉毛失却也從他."

Jiangshan Faquan's verse

The fierce fire blazing burns the hills and mountains.
The monk fond of sleep is totally unaware.
Called, he rises in a fluster, still not knowing,
His eyebrows and nostrils all burned off.
Even though burnt there is no need to panic,
For as soon as the spring breeze (arrives) they will grow again.

> 蔣山泉頌, "炎炎烈火焚山岳, 貪睡阿師渾不覺. 喚起倉忙尚未知, 眉毛鼻孔都燒却. 燒却也不須驚, 才得春風又却生."

3 This means that although you lose your eyebrows entirely by mistakenly transmitting the Buddha dharma, saying "fire" kindly informs of the mind of the parents who are teaching their offspring.

[Explanation]

Jiangshan: *His eyebrows and nostrils all burned off* is telling you to take care of your eyebrows.[4]

蔣山: 眉毛鼻孔都燒却者, 謂諸人云云.

4 This means to resign yourself to the danger that you may lose your eyebrows when the opponent does not know despite being told. This is a sentence that appears routinely in Chan literature. "I do not begrudge my eyebrows in presenting this to you." *Wuzu Fayan yulu* 1 (T 1995.47.649c11). See *Yuanwu yulu* 5 (T 1997.734a13).

Case 707.

Dongshan's "Not Ill."[5]

洞山不病

[Old case]

Dongshan was ill at ease, when a monk asked, "Your reverence is ill, but are there those who are not ill?" The master said, "There are." The monk said, "Can those who are not ill look after you, Reverend?" The master said, "I have the endowment to look after them." The monk said, "When you look after them, what do you do?"[6] The master said, "When I look after them I do not see that they are ill."

洞山不安, 僧問, "和尚病, 還有不病者麽?" 師云, "有." 僧云, "不病者, 還看和尚否?" 師云, "老僧看他有分." 僧云, "和尚看他時, 如何?" 師云, "老僧看時, 卽不見有病."

[Explanation of the Gongan]

Ill and *not ill* are the present-day people and the original people.

Can those who are not ill look after you, Reverend? This means simply that those (original) people look after the people here (in the present)

I (have the endowment) to look after them. This means that the present-day

[5] There are gongan like this topic in case 351, "Tianhuang's 'I feel great' " and in the dialogue in Desghan's illness, case 677, "Deshan's 'Ooh, Ooh/Ouch, ouch!' " This gongan has three items about it by Hongzhi Zhijue; a verse, a formal sermon, and an informal sermon.

[6] In the "Biography of Dongshan Liangjie" in *Jingde chuandeng lu* 15 (T 2076.51.323b10) it is "How, Reverend, can you take care of others?"

people need to meet with those (original) people.

When I look after them … means that the present-day people are indeed the original people, and whether they are ill or not has no relation at all to those other matters.

病不病者, 今日人, 本來人也. 不病者還看和尚否者, 但那人看這邊人之義也. 老僧看他云云者,今日人, 要與那人相見也. 老僧看時云云者, 今日人, 卽是本來人, 病與不病, 摠不干他事也.

Tiantong Zhengjue's verse

Having removed the smelly bag of the skin
And twisted round the naked lump of flesh,
Right there the nostrils are upright [7]
And as it is the skeleton will be dry. [8]
The old doctor does not see the existing disease,
And although he tries to care for the child it is difficult to approach.
The rivers on the plain in lean times, in autumn the rains retreat.
Where the white clouds have ended, the old mountains a wintry bleak.[9]
You must eliminate all and not shilly-shally.
The transformations ended, with no merit he reaches the position,
The solitary peak is unsympathetic[10] to you.

7 This reveals the original endowment (the nostrils).

8 This corresponds to the realm in which useless discriminating consciousness (the skeleton) disappears.

9 Here the word is literally "cold," but it refers to the blue-green color of the mountain in winter.

10 "Sympathetic," literally "of the same tray," short for "eating from the same tray." Eating from food spread out on the same tray is a description of the deepening of the affection between brothers. It is also used as a metaphor for the realm where people of the same level are together and can be sympathetic.

天童覺頌,“卸却臭皮袋, 拈轉赤肉團, 當頭鼻孔正, 直下髑髏乾. 老毉不見從來癖, 少子相看向近難. 野水瘦時秋潦退, 白雲斷處舊山寒. 須剿絶莫顢頇! 轉盡無功伊就位, 孤標不與汝同盤.”

[Explanation]

Tiantong: *Having removed … lump of flesh* means that the illness is not an illness.

Right there the nostrils … means that each person possesses it in full.

The old doctor … means the symptoms the symptoms cannot be ascertained.

(Although he tries to care for) the child … means that when he tries to approach it (via discrimination) he is in error.

Rivers on the plain … *white clouds* … illuminate the original position.

The transformations ended, without merit … means there is no merit nor is it preserved.

天童: 卸却至肉團者, 當病不是病也. 當頭鼻孔云云者, 人人具足也. 老醫云云者, 病狀不可得也. 少子云云者, 擬向卽乖也. 野水云云至白雲云云者, 明本位也. 轉盡無功云云者, 無功亦不存也.

Again Tiantong ascended the hall and raised this story, saying, “He may go and he may come, he may come and he may go. I have the endowment to look after him, but he does not have that (with which) to look after me. At just such a time, how do you comprehend it?” After a pause he said, “The morning mist is still thick and the summit does not appear; the spring breezes are constantly present, but the branches do not shoot.”

又上堂, 擧此話云,“得往得來, 得來得往. 我看他有分, 他看我不然. 正伊麼時, 如何體悉?” 良久云,“宿霧尙深無見頂, 春風常在不萌枝.”

[Explanation]

He also ascended the hall: *He may go* … means that (original) person

comes and this (present) person goes.

I have (the endowment) to look after … is the present-day person looks after the original person.

He does not have … is that that person does not look after this person here.

The morning mist … is the venerated position of that person.

The spring breezes … is also looking after that person there.

又上堂: 得往云云者, 那邊人來, 這邊人往也. 我看云云者, 今日人看本來人也. 他看云云者, 那邊人不看這邊人也. 宿霧云云者, 那邊人尊貴位也. 春風云云者, 亦看那邊人也.

Also, in an informal sermon Tiantong said, "Brethren! Although it is false it is numinous; although it is empty it is marvelous. Where it functions it is not busy, where it is calm it is still very bright. Based on the original source of the single thusness, it applies to the essentials of the many differences. A person in this (state) lacks upright and collapse, is not ill and does not die, is not born and does not age, but only realizes this by himself and so corresponds with it and does not reach it by thinking. At an ancient ford the wind is pure, a piece of autumn; the moon's light and the river's glow coldly reflect each other." Then he raised this story and said, "Since he did not see that there was an illness, he did not see that there is death, and likewise he did not see that there is birth or see that there is old age. Since these four attributes cannot disappear, the three ages (of past, present, and future) cannot be transformed. At just such a time, how will you look after him?"[11] After a pause he said, "Do you know this? Open up the marvelous, pure, perfect and bright eyes and recognize the person of fortune and ease."

又小參云, "好兄弟! 虛而靈, 空而妙. 用處不勤勤, 寂時還皎皎. 據一如之本源, 當千差之會要. 个中人, 無正倒, 不病不死,不生不老, 唯自證以相應, 非思惟而能到. 古渡風清一片秋, 月色江光伶相照." 遂舉此話云, "旣不見有病, 則不見有死,

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[11] Based on the words that the ill Dongshan looks after people who are not ill, this raises the question anew of how will he look after those people.

亦不見有生, 亦不見有老. 四相不能遷, 三世不能轉. 正伊麼時, 且作麽生看他?" 良久云, "還相委悉麽? 撥開妙淨圓明眼, 識取吉祥安樂人."

[Explanation]

Again, in an informal sermon: *Although it is false it is numinous* … means the (differentiated person) here and the (undifferentiated person) there are exchanged.

A person in this (state) … *at an ancient ford* … is also the former meaning. It is best to get the meaning by following the text.

又小參: 虛而靈云云者, 這裏那邊交互也. 箇中人云云, 至古渡云云者, 亦前意, 隨文得意好也.

Case 726.
Touzi's "Great Death"
投子大死

[Old case]

Because Touzi was asked by Zhaozhou, "What about when a completely dead person[12] now lives?" Touzi said, "Although I do not allow him to walk abroad at night, he is certain to arrive at first light."[13] Zhaozhou said, "You (mistakenly) think that this barbarian's (Bodhidharma) beard is red, but there is another red-bearded barbarian." [The *Chuandeng lu* says, "I earlier wanted for it to turn light; he further waited for it to turn dark."[14]]

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12 To be completely dead, to be dead to the self that is tied to false thought. That is, by discarding attachments to all things inner and outer; rather it is an antonym to a great life that is free and unobstructed. "If you simply do not see that there are Buddhas above, you do not see there are sentient beings below, and do not see there are mountains, rivers and a great earth externally; do not see that there is seeing, hearing, being aware, and knowing internally, then you will be just like a completely dead person still living." *Biyan lu* case 6, "Evaluation of the Verse" (T 2003.48.146c8ff).

13 If you are to keep the curfew, although you cannot head for your destination beforehand, as soon as day breaks, this means you have already reached your destination at that very moment. If you break the curfew and go diligently at night, you may think that you will arrive at your destination before anybody else, no matter how hard you go in the dark of the night, you will be unable to pull out the roots of false thoughts, but will go deeper into discrimination, which will further expand the false thoughts. The place of dawning itself means the destination. Also, it is also possible to interpret this as in the imperative: "Although it is not permitted to go abroad at night, at first light he must arrive."

14 In *Jingde chuandeng lu* 15 (T 2076.51.319a14) 候 is written侯, but in the "Entry on Touzi Datong" in *Wudeng huiyuan* 5 (XZJ 138.189a15) and such lamplight transmission histories and in gongan collections that record this dialogue, it is 候, which is more suitable semantically. The attribution of the words "barbarian's red beard" to Zhaozhou is not attested in literature other than this text.

投子因趙州問, “大死底人, 却活時, 如何?” 師云, “不許夜行, 投明須到.” 州云, “將謂胡須赤, 更有赤須胡.” <傳燈云, “我早候白, 伊更候黑.”>

[Explanation of the gongan]

The *Biyan lu* says, “It is like the hole-less flute knocking against the felt castanets.[15] This is called ‘the question testing the host’ and is also called ‘the question concerning mental operations.’ Touzi and Zhaozhou were praised by masters all over for their preeminent eloquence. These two, although their teachers were not the same, if you look at their acute abilities they are the same.”[16]

If you look at *Zhaozhou asked, “What about when a completely dead person …”* and he said, *Although I do not allow him to walk abroad at night* … (a response) that is immediately like striking fire from a flint and resembles a flash of lightning that can only be attained by those improved people. Since the completely dead person totally lacks the principle of the Buddha dharma and its profound marvel, and gaining and losing, right and wrong, long and short, when he reaches here (in this state) he will stop being like this. A person of old called this “although on flat land there are innumerable dead people, you are an adept if you get through the bramble forest.”[17] You must be able to penetrate through to the other side. (The following story is recorded in *Biyan lu.*)[18] One day Touzi set out a tea banquet to welcome Zhaozhou, passing a steamed bun he had made to Zhaozhou, but Zhaozhou did not notice. Touzi had his attendant pass the bun to Zhaozhou and Zhaozhou bowed to the postulant three times. Now say, what was his intention? If you look at

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15 The flute without holes and the felt castanets do not give off sound. Touzi blew a flute that did not produce sound and Zhaozhou also responded by shaking soundless castanets. Although it appears to be a meaningless conversation, in fact it corresponds thoroughly to the acute ability that does not allow of any verbal expedient means that firmly adhere to the standpoint of the original endowment.

16 *Biyan lu* case 41, “Evaluation,” (T 2003.48.178c21ff).

17 Words of Yunmen Wenyan, *Yunmen guanglu* (T 1988.47.554b22).

18 This paragraph continues on from the above quote from the *Biyan lu.*

(Zhaozhou's actions), they all push (a question about) the fundamental, so this is the matter of the original endowment for people.

碧巖云, "無孔笛撞着氈拍板. 此謂之驗主問, 亦謂之心行問. 投子趙州, 諸方皆美之得逸羣之辯.二者, 雖承嗣不同, 看他機鋒, 相投一般云云." 看趙州問大死地人云云, 他便道不許夜行云云, 直下如擊石火, 似閃電光, 還他向上人, 始得. 大死地人,都無佛法道理玄妙, 得失是非長短, 到這裏, 只恁麼休去. 古人謂之平地上死人無數, 過得荊蕀林, 是好手也. 須透得那邊, 始得. 投子, 一日爲趙州, 置茶筵相待. 自過?作與州, 州不管.投子令侍者, 過餬餅與州, 州禮行者三拜. 且道! 他意卽是如何? 看他, 盡是向根本上提持, 此是本分事爲人也.

Xuedou Chongxian's verse

There are eyes (of appreciation) in life, but it is still the same as death,
So why must you discern the master with medicine and prohibited substances?[19]
The ancient Buddhas still say they never arrived,
Not knowing who can scatter dust and sand.[20]

雪竇顯頌, "活中有眼還同死, 藥忌何須鑒作家? 古佛尚言曾未到, 不知誰解撒塵沙!"

[Explanation]
Xuedou: see *Biyan lu*.

雪竇: 見碧巖集也.

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[19] Medicine and substances prohibited to be taken together with the medicine. See volume 1 note 442.

[20] "Scatter dust and sand" indicates all speech and deeds. No matter how much it may coincide with the original endowment, this is said because they blind the other person's eyes. Yuanwu Keqin said the following about this in the "Evaluation of the Verse" for case 41 of *Biyan lu* (T 2003.48.179b8ff.). "The senior reverends of the world occupy the bent and curved branches, wield the staff and shout, hold the whisk upright and strike the bench, manifest divine powers and act as the master, all of this is scattering sand."

Tiantong Zhengjue's verse

To marvelously investigate the start of the mustard-seed and rock (rubbing) eons (that is incredibly past in time),
The (truth in the emptiness) of the roundness of the living eye illumines vast space.
Even though he does not permit night travel, he arrives at daybreak.[21]
The news of the house is not allowed to be attached to fish[22] and wild geese.[23]

> 天童覺頌, "芥城劫石妙窮初, 活眼環中炤廓虛. 不許夜行投曉到, 家音未肯付鴻魚."

[Explanation]

The mustard-seed city eon and that of stone: This is discussing the length of an eon (kalpa). If every century you remove one mustard seed from a city a *yojana*[24] square, a full eon would only finish when you had emptied the city. Again, if a rock forty leagues square was rubbed once a century by the gods with a very light cloth only six grains in weight, it would not be rubbed away before the end of an eon. Also, a great eon uses as a measure a city of mustard seeds 1,120 *yojanas* square or a rock 1,120 leagues square.

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21 There is an evaluation of this sentence in the "comments" in *Zhizhu Tiantong songgu* 2 (XZJ 117.799b9): "Whether lone and lofty, even and real; all of it is travel at night and so it goes beyond both sides, and only then it is completely enlightened."

22 A letter is called a fish-letter or fish-text. "A traveler from afar gave me a pair of carp. I called on a servant to cook the carp and in it there was a letter." *Yuefu shiji,* "Thirteen songs of Separation Harmonized," 'First on Watering the Horse at the Long Wall Cave."

23 In the "Comments" in *Zhizhou Tiantong songgu* 2 (XZJ 117.779b10ff.) on this sentence, there is the evaluation, "Fortunately there was a way of sending the house news of Touzi, just like the transmission of a letter between Wen Ji and Su Wu (sent by means of a wild goose). Zhaozhou saw and understood the profound function of Touzi, just like getting a letter via a wild goose or a fish, and then he knew accurately and in detail."

24 *S. yojana*: a unit of distance; how far yoked oxen could travel in a day, or how far a royal tour progressed in a day.

芥城劫石者? 若論劫量, 一由旬城滿芥子, 百年取一芥, 而盡劫未盡, 又四十里石, 諸天人以六銖衣, 百年一來拂石, 而盡劫未盡也. 又大劫, 一千一百二十由旬之城芥爲量,一千一百二十里之廣石爲量也.

Changling Shouzhuo's verse[25]

Empty space gives birth to an iron ox!
The horns distinct and outstandingly large,
It tramples on the moon (reflected) in the clear pond's depths,
But late at night it drags it back into the snow.

長靈卓頌, "虛空產出鐵牛兒! 頭角分明也大奇. 踏破澄潭深處月, 夜闌牽向雪中歸."

Yunmen (Dahui) Zonggao's verse[26]

The rice plant and millet do not feign beauty,
Competing they plant the peach and plum in spring,
But instead it makes those laboring in plowing,
Half become flower vendors.

雲門杲頌, "禾黍不陽艷, 競栽桃李春. 翻令力耕者, 半作賣花人."

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[25] The two scenes of giving birth to an ox in space and its trampling of the reflection of the moon in the pond, as well as leading the iron ox back into the snow, are fictions revealing the news before there are any signs or omens. The site of the first light at the end of the night with white snow falling when day light comes is the destination you must arrive at.

[26] This is a verse sung to warn people dazzled by the words (flowers) appearing so gorgeously, not seeing the reality (fruit, grain) hidden in the dialogue of the two Chan masters.

Zhu'an Shigui's verse[27]

(Asking about) the completely dead person that still lives,
(He replies that) although he does not permit night travel, when dawn breaks he will arrive.
The people of Chenzhou go out (and are at) the Xuzhou gate,[28]
And all eighty-year old men again are young in years.[29]

竹庵珪頌, "大死底人還却活, 不許夜行投明到. 陳州人出許州門, 翁翁八十重年少."

Yuwang Jieshen's verse[30]

The Han lord left his camp in disguise,
The barbarian chief secretly moved among their tents.
At midnight they met, with but a laugh,
Captured their flags and stole their drums, all to no effect.

育王諶頌, "漢侯微服行營外, 虜主潛蹤入帳中. 夜半相逢唯一笑, 搴旗奪皷摠無功."

[Explanation]

Yuwang: The "capturing" of *captured their flags* (qianzi) is pronounced qian, to uproot with both hands.

育王: 搴旗者, 九輦切, 兩手拔取也.

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27 Lines one and four, and two and three, respond to each other.

28 This means that as soon as it is light, the people of Chenzhou arrive at Xuzhou.

29 This reveals the news that at the culmination of death there is rebirth.

30 This is a metaphor for Touzi and Zhaozhou reading each other's minds and having the technique to respond appropriately. It uses the story of them invading each other's encampments, with one side taking the flags and the other side stealing the drums.

Xinwen Tanben's verse

The road from Jiangnan to north of the fortifications[31] is three thousand leagues,
Rushing there without reason, the soles of his feet are worn out.
He only heads east to ask of the news,
Not knowing that the person was already[32] in the west.

> 心聞賁頌, "江南塞北路三千, 脚底無端走得穿. 只向東邊問消息, 不知人己在西邊."

Layman Yuezhai's verse

I will wait for the light and he will wait for the dark.
The smartweed flowers are red, the rush flowers white.
The sunset clouds and a lone duck fly away together,
The autumn floods form a single color with the vast sky.[33]

> 悅齋居士頌, "我候白伊候黑, 蓼花紅蘆花白. 落霞孤鶩齊飛, 秋水長天一色."

Tiantong Zhengjue said in an informal sermon, "When the mind of rising and cessation is ended, that is calm cessation, which is the time of the exposed pillar[34] being pregnant. When the mind of calm cessation occurs

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31 "North of the fortifications" means to the north of the Great Wall of China, or more broadly, the north of China. In this case it indicates the northern region in contrast to Jiangnan.

32 己 is corrected to 已

33 This is a line appearing in Wang Bo's "Preface to a Poem on the Pavilion of the King of Teng." This means that although Zhaozhou and Touzi spoke differently, they were not at odds, just as the evening clouds and the duck, and the river water and sky match and form a single scene.

34 The exposed pillar is a pillar in a building, in Chan often paired with the hanging lantern to symbolize diminishing light as the pillar was across from the lantern.

that is rising and ceasing, and the stone woman gives birth to a child that can speak. When it functions all phenomena do not overflow; where it stops it is entirely true without anything missing. (Asking about) the wisteria drying up when a tree falls down,[35] he laughs Ha! Ha! As of old the pure breeze accompanies the bright moon. Remember,[36] from *Zhaozhou asked Touzi to he is certain to arrive at first light*." The master said, "Brethren! Not entering the gate, not going out the door, standing on the summit of the ever so high mountain, there reveal your body; walking on the bottom of the ever so deep ocean, do not hide your traces. A wooden man holds the seal, its style not formed into decorations; a jade girl throws away the shuttle and immediately the thread is not hung on the loom. At exactly such a time, how will it come into your hands (to be dealt with)? Do you understand? Taking a step in secret, the six gates[37] are made known, and in this limitless scene the whole earth is in spring."

> 天童覺, 小叅云, "生滅心盡是寂滅, 露柱懷胎底時節, 寂滅心起是生滅, 石女生兒解言說. 用時萬像不盈餘, 休處一眞無空缺. 藤枯樹倒笑呵呵, 依舊清風與明月." 記得 '趙州問投子,至投明須到', 師云, "好兄弟! 不入門不出戶, 高高山頂立那現身, 深深海底行不匿槑. 木人握印, 當風文彩未形, 玉女擲梭, 直下機絲不掛. 正當伊麼時, 又合如何變弄? 還會麼? 密移一步六門曉, 無限風光大地春."

35 The wisteria that dries up and brings down a tree. If a tree falls, the wisteria that lies attached to it also dries up and dies. Also written "the tree falls and wisteria dries out." "(Someone asked) Weishan about the wisteria drying out when the tree falls [When you walk to where the water ends, sit and look at when the clouds rise.]. He laughed aloud, Ha! Ha! How can you neglect it? [Dangerous, he makes fun of him.] He spies out that there is a barb in the laugh. [He mistakenly thinks there is a separate existence.] If there is no path for speaking and thinking, the mechanisms eliminated. [From four thousand leagues away he comes to cheat me.]" *Congrong lu* case 87 (T 2004.284a9ff.).

36 "Remember." When a set gongan is raised, from the standpoint of the recorder, "raised" is put in front of the gongan, and from the standpoint of the presenter when he mentions it directly, "remember" is used.

37 The six gates are the six faculties; eyes, ears, nose, tongue, body, and mind.

[Explanation]

Tiantong: *There reveal your body*; this body is the original body.

Walking … do not hide your traces: the traces are the vestiges of footprints.

天童: 立那現身, 身則本身也, 行不匿迹, 迹則蹤跡字也.

Again, in an informal sermon, Tiantong raised from Zhaozhou asked Touzi to he is certain to arrive at first light. The master said, "If at that time you know properly then you will know, 'As there is darkness in light, do not wait for darkness to meet with it. There is light in darkness, do not wait for light to see it.'[38] Where all dharmas are ended, at that time it is clearly always present; when all dharmas are produced, at that time it will emptily be always calm. You should know that there is life in death and death in life."

又小叅, 擧趙州問投子, 至投明須到, 師云, "若个時識得, 便知道當明中有暗, 勿以暗相遇, 當暗中有明, 勿以明相覩. 一切法盡處, 个時了了常在, 一切法生時, 个時空空常寂, 須知道死中活活中死."

[Explanation]

Again, in an informal sermon: *There is life in death and death in life* because there is dark in light and light in dark.

又小叅: 死中活活中死, 明中暗暗中明故也.

Zhu'an Shigui added a comment: If it resembles the state of Chu, it is exactly like Yangzhou.

竹庵珪拈, "依俙楚國, 髣髴楊州."

38 An application of the "Sandongqi [Compact on Joint Consultation] of Reverend Nanyue Shitou," in *Jingde chuandeng lu* 30 (T 2076.51.459b15).

Case 776.

Fuben Did a Dance[39]

覆盆作舞

[Old case]

One day hermitage chief Fuben[40] was standing in front of the hermitage when a monk came up to him, did a dance[41] and departed. The master picked up his staff, chased after him and seized him. That monk adopted the pose of wielding a spear, so the master also stood as if wielding a spear.[42] The monk

39 This is a gongan that shows the Chan ability that examines the other party and adheres to your own standpoint.

40 Hermitage chief Fuben was a Chan master who succeeded to the Dharma of Linji Yixuan.

41 "Do a dance," as a dance that moves the body, this is a Chan-style action that expressed feelings or the circumstances. There are not a few examples of Chan masters who displayed the movements of a dance as an activity that went beyond the bounds when it showed the Chan opportunity or the realm of freedom where you are not tied by anything. There is a story that each time Reverend Jinniu made offerings, he carried the rice tub to the monks' hall, did a dance and said, "I am making an offering." *Jingde chuandeng lu* 8 (T 2076.51.261b17). There is also the story of Daguang Juhui (837–903), who every time he made offerings, took a rice tub to the front of the monks' hall and danced. *Seonmun yeomsong seolhwa* case 281 (HBJ 5.255c4). These are representative stories. "Daguang's dancing is unfolding and covering freely." *Seonmun yeomsong seolhwa* case 281, "Explanation" (HBJ 5.256c1). As can be seen from the above, the dances of Jinniu and Daguang belong to the extraordinary behavior that unfolds the original endowment in the midst of everyday, fickle life.

42 This display of your ability to the other and vice-versa by taking a staff or stick and adopting the pose of wielding a spear can be found for example with hermitage chief Tongfeng. "A monk saw the hermitage chief and then shouted. The master said, 'You really scare people!' The student said, '(You mean) I am a tiger?' The master then shouted and the monk ran away. Tongfeng took his staff and pursued him, and the monk adopted the crouching pose of wielding a spear. The master grabbed his

then returned to his original position and the master threw down his staff, saying, "He has really cheated me." Then he went back into the hermitage.

覆盆庵主, 一日, 在庵前立, 有僧上來, 便作舞而去. 師拈棒便趂捉, 其僧作亞槍勢, 師亦作亞槍立. 僧便歸本位, 師擲下棒云, "賺殺人!" 便歸庵內.

[Explanation of the gongan]

A monk came up to him … is covering up to the left and unfolding to the right, and then seeing each other's (Chan abilities).

Standing in front of the hermitage describes transcending the realm of the many saints, and especially *standing* before the myriad opportunities (that appeared).

The master picked up his staff, chased after him and seized him means seeing each other in this way, does he face him?

The monk adopted the pose … stood as if wielding a spear means each firmly held to his own theme. The last two sentences show that this was originally not the real intention.[43]

有僧上來云云者, 左卷右舒相見也. 庵前立者, 卓居千聖外, 特立萬機前也. 師拈棒趂捉者, 伊麼相見還當也無. 僧作亞至槍立者, 各固其宗. 下二節, 本非實意也.

Dajue Huailian's verse

If you come to visit with an evil (intent), you will be looked at with evil.

staff and stood up. The master said, 'I am defeated.' The master said, 'I pardon you from twenty blows.' " *Tiansheng guangdeng lu* 13 (XZJ 135.719a6ff.).

[43] After saying, "He has really cheated me," he went back into the hermitage. This means that the test to examine each other has been seen through, and means that neither side in fact has been deceived.

Holding onto the sharp point (of the spear), his eyes gleaming frostily,[44]
When the chanting arose of the songs of Chu he withdrew the army,[45]
Turning over the tub (Fuben) he returned, the darkness all embracing.

大覺璉頌, "惡來相訪惡相看, 亞却鋒鋩爍眼寒. 唱起楚歌休陣了, 覆盆歸去黑漫漫."

[Explanation]

Dajue: The first couplet means that there is no superiority or inferiority of guest and host. The third line shows that the monk returned and stood in his original position. The fourth line is about *threw down his staff* …

大覺: 上二句, 賓主皆無優劣也. 三句, 僧歸本位立也. 四句,擲下棒云云也.

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44 This is a representative method of a Chan master who responds by using his opponent's own technique. In Chan this is expressed in phrases such as "riding the thief's horse to pursue the thief," "putting both down and covering both," and "taking the error (of the opponent) and opposing it to the error."

45 From "the songs of Chu on all sides," meaning a situation where you are surrounded by the enemy and are alone and without assistance. These are words that tell of the circumstances where you have fallen into a confused and sad situation where you cannot receive any help. It derives from when Xiang Yu of the state of Chu was defeated by Liu Bang of the Han state. Xiang Yu was encircled at Gaixia, and he heard the songs of Chu being sung by the Han army on all sides, and so he knew that the Chu army had already been defeated. He was shocked and saddened by this. See "Basic Annals of Xiang Yu" in *Shiji*.

Case 780.

Xuefeng's "Lineage Vehicle."

雪峰宗乘

[Old case]

Chan master Yicun of Mt. Xuefeng in Fuzhou asked Deshan, "Do I have the endowment for the matter in the lineage vehicle[46] that comes from the start (with Buddha)[47] or not?" Deshan struck him with a blow of his staff, saying, "What did you say?" The master (Yicun) did not understand and the next day he requested the benefit (of Deshan's teaching). Deshan said, "Our lineage has no words or sentences, really has no Dharma to give people." The master was enlightened by this and later when a monk asked the master, "Your reverence, when you saw Deshan, did you get something and then stopped (false thoughts)?" The master said, "I went empty-handed and returned empty-handed."

福州, 雪峯山, 義存禪師, 問德山, "從上宗乘中事, 學人還有分也無?" 山打一棒云, "道什麼?" 師不會, 至明日請益,山云, "我宗無語句, 實無一法與人." 師因此有省. 後有僧問師, "和尚見德山, 得个什麼, 便休去?" 師云, "我空手去空手歸."

[Explanation of the gongan]

Lineage vehicle that comes from the start has been explained earlier.

46 "Lineage vehicle" is the basic gist of the Chan school that continued on from Bodhidharma. It indicates the tenets that carry the ultimate state of Chan.

47 Same meaning as the matter of original endowment.

Struck him with a blow of his staff, saying, "What did you say?" means a plain staff.[48]

Our lineage has no words or sentences … is not what the master hands down.

I went empty-handed … (means) I likewise have nothing that I gained.

從上宗乘, 已如前釋. 打一棒云道什麽者, 一條白棒也. 我宗無語句云云者, 非師相授與也. 我手去云云者, 我亦無所得也.

Baoning Renyong's verse

Catching this disease,[49] for limitless time,
Seeking a doctor and prognosis, going through many masters,
Thickly simmering and taking the medicine once, it spreads through the body,[50]
Blood and perspiration drip and flow through all four limbs.
[This verse covers from *Do I have the endowment for to the master was enlightened by this.*]

保寧勇頌, "此疾懷來沒量時, 尋醫求卜過多師. 濃煎一服通身散, 血汗雱流徹四肢."<頌從上宗乘下, 至因此有省.>

Xinwen Tanben's verse

Seeing clearly and distinctly, each particular is non-existent,[51]

48 "A plain staff," see volume 1 note 1422.

49 This is a metaphor for the deluded condition of Xuefeng before he was enlightened. This is just like the plight of his seeking a master and asking about the Way, the metaphor for having caught a disease, he therefore sought a doctor and medicine.

50 Means that the words of Deshan penetrated and are felt in the whole body, just like a marvelous curative medicine.

51 This sentence illustrates Deshan's use of the word "non-existence."

But this non-existence is not empty like space.
Turning his head he tramples down the non-existence of the path of non-existence,
And only then is he allowed to return, reaching half-way back.
[This verse applies to *went empty-handed and returned empty-handed.*]

心聞賁頌, "見了分明事事無, 此無且不是空虛. 廻頭踏斷無無路, 方許歸來到半途."<頌空手去空歸.>

[Explanation]

Xinwen: *non-existence of the path of non-existence* means the non-existence is also not existent.

Tramples down means that non-existence is also trampled down.

The earlier (not) *empty like space* is the non-existence of the path of non-existence. Because there is enlightenment in this, it is still at the half-way point.

心聞: 無無路者, 無亦無也. 踏斷者, 無亦踏斷也. 前虛空卽無無路也. 於此有省故, 猶在半途.

Yantou, hearing about *Xuefeng asked Deshan … was enlightened by this,* said, "The elder head of the hall[52] has a backbone that is as hard as iron, but his teaching of those in the assembly still lacks a little." Soon after Baofu added a comment and asked Zhaoqing, "Just as with Yantou, what verbal teaching does he have normally that will surpass that of Deshan and (allow him to) speak like this?" Zhaoqing said, "Haven't you heard what Yantou said, 'It is just like a person who practices archery and after a long time he

52 "Elder head of the hall" is the abbot who is the leader or guide of the assembly in a monastery. Also called the hall superior or the reverend head of the hall. On its own, "head of the hall" is used in this sense, while simultaneously indicating the abbot's quarters where the abbot resides.

hits the target'?" Baofu then asked, "What about after he has hit the target?" Zhaoqing said, "Cārya Zhan![53] Isn't it that he is not sensitive to pain?" Baofu said, "Reverend, today you are not only raising a story." Zhaoqing said, "Cārya, what are you thinking?"[54] Later Mingzhao heard this story raised and said, "How great is Zhaoqing! He is in error due to names and language."

嵓頭聞, 雪峯問德山, 至因此有省, 師云, "堂頭老人, 一條脊梁骨, 硬似鐵, 於唱教門中, 猶較些子." 尋後, 保福拈問招慶, "祇如嵓頭, 平生有什麽言教, 過於德山, 便與麽道?" 慶云, "汝不見, 嵓頭道, '如人學射久久中的.' " 福便問, "中後如何?" 慶云, "展闍梨! 莫不識痛痒?" 福云, "和尚, 今日非唯擧話." 慶云, "闍梨, 是什麽心行?" 後明招聞擧云, "大小招慶!錯下名言."

[Explanation]

Yantou: Zhaoqing's intention was to support and show Yantou's meaning. Mingzhou then supported and showed Deshan's (meaning). In speaking like this, Deshan got one side but did not get the other side.

巖頭: 招慶意, 扶現巖頭, 明招則扶現德山. 德山伊麽道, 一則得, 一則不得也.

Danxia Zizhun raised the words of Deshan, *Our lineage has no words or sentences, really has no Dharma to give people.* The master (Danxia) said, "Deshan's speaking like this can be thought of as only knowing about

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53 "Cārya Zhan." Zhan is the Dharma name of Baofu, namely, Congzhan. Cārya is short for ācārya. As here, in Chan literature "cārya" is often used as a term of respect for disciples. The Sanskrit ācārya, in the sense of being a model for students and someone who can lead them, it was translated into Chinese as "exemplary teacher" or a "directing teacher."

54 "Thinking" is mental operation. Although the disposition of the mind is revealed, its inner meaning is not revealed. Koga and Iriya, *Zengo jiten*, pp. 225b-226a, says it is "used critically of words and deeds that leave behind traces unintentionally." They cite *Biyan lu* case 39, "Comment on the Original Case," which says "Applying error to error, what mental operation is this?" See Thomas Cleary, trans., *The Blue Cliff Record* (Berkeley: Numata Center for Buddhist Translation and Research, 1998), p. 201, "He meets error with error - what is going on in his mind?"

entering grass (frustrations) to save people, not being aware that his entire body (is covered with) mud and water. If you examine this in detail, he only had one eye.[55] If it was me, I would not (say) so. My lineage has words and phrases, and even a metal blade will not cut them out.[56] Ever so deep and profound is the marvelous tenet, the jade(-like) woman at night is pregnant."[57]

丹霞淳, 舉德山云, '我宗無語句, 亦無一法與人.' 師云, "德山恁麼說話, 可謂只知入草求人, 不覺通身泥水. 子細觀來, 只具一隻眼. 若是丹霞, 則不然. 我宗有語句, 金刀剪不開. 深深玄妙旨, 玉女夜懷胎."

[Explanation]

Danxia: *My lineage has words and sentences … at night is pregnant* is to have words in no words, and also has the meaning of there are no verbal phrases.

丹霞: 我宗有語句, 至夜懷胎者, 無語中有語也, 亦有無語句之義也.

Baiyun (Wuzu) Fayan ascended the hall and raised this story, saying, "Today I will speak for those who have yet to see through (this huatou). Two men came from the eastern capital (Luoyang). I asked, 'Where did you come from?' They said, 'From Suzhou.' Then I asked them, 'What about Suzhou?'

55 Meaning that Deshan only spoke of the aspect of "there are no" verbal phrases and did not have the eye to see the other aspect that "there are" verbal phrases. Koga and Iriya, *Zengo jiten*, p. 360a, cites *Biyan lu* case 9, "Evaluation of the Original Case": "Zhaozhou entered grass (ignorance/frustrations) to save people, but did not know his whole body was covered with mud and water." See Cleary, *Blue Cliff Record*, p. 61.

56 This displays an iron wall-like huatou that does not reveal its meaning even though you use a technique of sharp discrimination. In the Chan school this displays the nature of all the language raised.

57 This metaphorically presents the verbal sentences that cannot be discriminated. The marvelous, deep and profound meaning not yet being revealed is described metaphorically in the sense of being like a baby still in the womb whose form cannot be known.

They said, 'Everything is as usual.' Even though they spoke like this they did not fool me. Why? Simply because the accents of each (city) are different.[58] What is this ultimately? Suzhou is water-chestnut (*ling*), (Lake) Shaobo is lotus roots."

白雲演, 上堂, 擧此話云,"白雲今日, 說向透未過者. 有兩个人, 從東京來, 問,'伊什麽處來?' 道'蘇州來.' 便問伊,'蘇州事, 如何?' 伊道,'一切尋常.' 雖然如是, 謾白雲不過. 何故? 只爲語音各別. 畢竟如何? 蘇州菱, 邵伯藕."

[Explanation]

Baiyun's *two men* is a metaphor for Deshan and Xuefeng. It is difficult to decide from the following words that Deshan spoke like this and Xuefeng was enlightened like this, who got it and who missed it.[59] (Baiyun) spoke like this because he was afraid that there would be people who would not understand the intentions of the two masters and who would just go on like this.

Suzhou is water-chestnut, Shaobo is lotus roots: The meaning of this is not clear. The meaning (would seem to be) that although they said they came from Suzhou, they did not know about Suzhou.[60] Shao is a pronunciation of initial *shi* and final *zhao*. It is a surname.[61] Shaobo's lotus roots refer to the name of a pool.

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58 This means Baiyun knew they were from Luoyang and not from Suzhou as they had claimed because of their manner of speech. This is a metaphor for having to read the meaning hidden in the words of Deshan and Xuefeng and not being fooled by their words as when superficially the words mean one thing and they really mean something else.

59 You cannot be certain about the meaning of, or accept the superficial story about the words of Deshan and Xuefeng, and the part about Xuefeng being enlightened.

60 This can be explained in the sense that these two men did not know that in Suzhou was famous for the flowering of water chestnuts and that the lotus roots of a pond called Shaobo there was also well known, yet they said they came from Suzhou.

61 There was a Shao clan descended from the Duke of Shao, Shi, a son of King Wen of Zhou.

白雲: 有兩箇人者, 喩德山雪峯也. 下云云, 德山伊麼道, 雪峯伊麼悟去, 得失難定也. 恐有人不會兩家意, 只伊麼去故, 伊麼道. 蘇州菱卲伯藕者, 未詳. 意謂雖道蘇州來, 不知蘇州事也.卲, 市照切, 人姓也. 卲伯藕, 池名也.

Case 782.

Xuefeng's "Deliverance"

雪峯解脱

[Old case]

Xuefeng instructed the assembly, saying, "The worlds in all directions are the gate of deliverance, but if I hold your hand and drag you, you will not be allowed to enter." At that time a monk came forth and said, "Reverend, you suspect that I cannot (enter)." Another monk said, "What is the use of entering?" The master then hit him.

雪峯, 示衆云, "盡十方世界, 是解脫門, 把手拽伊, 不肯入." 時, 一僧出云, "和尙, 怪某甲不得." 一僧云, "用入作什麼!" 師便打.

[Explanation of the gongan]

The worlds in all directions … is just like saying "the worlds in all directions are a bright jewel." [62]

Reverend, you suspect that I cannot (enter) is to say he has already entered. *What is the use of entering?* is to say he has not entered. The (difference between) these two monks is that of the present time and the original

62 "Bright jewel." This is one of the various types of jewels (S. *maṇi*) that differ according to the nature of the jewel. In particular, this indicates the *maṇi* that has a light like that of the bright moon. It is also called the bright-moon jewel or the bright-moon *maṇi*. It is highly valued. Because it is round, perfect, with no defects, with no difference between the surface and the inside, being bright and translucent, it is a metaphor for Buddha-nature, the Correct Dharma, True Thusness, the pure vinaya, or Mahayana.

endowment.[63]

The master then hit him means that the proper directions should be practiced. Shouldn't the previous monk be hit like this monk? Not so. This is because the one who said *You suspect that I cannot (enter)* had the same intention as Reverend (Xuefeng), and so he was not hit. Because the one who said, *What is the use of entering?* did not agree with Xuefeng and did not understand Xuefeng's intention, he was hit. If Xuefeng did not get the (intention of the second) monk, he would have been humiliated his whole life. Say, what was Xuefeng's intention?

盡十方世界云云者, 如云盡十方世界, 是一顆明珠也. 和尚怪某甲不得者, 早已入也; 用入作什麽者, 不入也. 此兩僧, 是今時本分也. 便打者, 正令當行. 非但此僧, 前頭僧, 也須被打耶? 不然. 怪某甲不得者, 與和尚意一般故, 不打也; 用入作什麽者, 不肯雪峯, 却不會雪峯意故, 便打. 雪峯, 若不得這僧,一生受屈. 且道, 雪峯意作麽生?

Xuedou Chongxian added the comment, "Out of three people, one was saved. If it is definitely not distinguished clearly, there will be very many people (left) on the flat ground."[64]

雪竇顯拈, "三箇中, 有一人受救在. 忽若摠不辨明, 平地上有甚數."

[Explanation]

Xuedou's *one was saved* means the monk who was struck later. *If* … means that if it is not clearly distinguished, Xuefeng also cannot be without error.

雪竇: 一人受救者, 後頭被打僧也. 忽若云云者, 若不辨明, 雪峯, 亦不得無過也.

63 The present time is the state one is in at present, and is the state in which expedient means are permitted as appropriate. The original endowment on the other hand does not permit any techniques or discrimination. See their use in case 165 "explanation of the gongan."

64 "Flat ground" is the easy path. Koga and Iriya, *Zengo jiten*, p. 413a notes a similar passage in *Yuanwu guanglu,* "There will be numerous dead people on the flat ground," meaning those who are being lead on a prepared highway will all die.

Yunju Liaoyuan ascended the hall and raised this story, saying, "How great is Xuefeng! He knew this and yet he deliberately offended. If a person had come forth to investigate him, he would have saved the two monks and have avoided dying of starvation while inside a rice tub."[65]

雲居元, 上堂, 擧此話云, "大小雪峯, 知而故犯. 有人檢點得出, 救取兩僧, 免見飯籮裏飽死."

[Explanation]

Yunju: *He knew this and yet he deliberately offended*. If there was nobody around (he could act arrogantly) and there would be a path for escape.

Saved … means that if he did not understand Xuefeng's intention, then inside the gate of deliverance he must not move pointlessly.

雲居: 知而故犯者, 傍若無人也, 有出身之路也. 救取云云者, 若不會雪峯意, 解脫門裏, 動誕不得也.

Haiyin Zhaoxin added the comment, "If you crave a bushel of rice of another, you will destroy the supplies of half a year."[66]

海印信拈, "貪他一斗米, 損劫半年粮."

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65 This is an application and explanation of Xuefeng's words. "Xuefeng said, '(He is) a person who died of starvation while sitting beside a rice tub, a fellow who died of thirst overlooking a river.' Xuansha said, 'A fellow who died of starvation while sitting in a rice tub, a fellow who died of thirst while immersing his head in water.' The master (Yunmen) said, 'The entire body is rice, the entire body is water.' " *Yunmen guanglu* (T 1988.47.556c29ff.). "Everyone in recent times says, 'There is nothing that is not the Way.' It is for example like sitting in a rice tub and talking about eating, but in the end you cannot be sated by that, since you are not personally putting (rice) in your mouth. Those who experienced this have eliminated the eater and the eaten. It is not that there is another marvelous principle there; it is on ordinary, everyday state." *Foyan yulu* in *Guzunsu yulu* 34 (XZJ 118.603a11ff.).

66 There are also expressions such as, "If you crave a grain of millet of another, you will lose a half-year's supply," or "If you crave another's glass of wine, you will lose a full boat of fish."

[Explanation]
Haiyin meant the latter monk.

海印: 謂後頭僧也.

Tianning Xuzhao ascended the hall and raised this story, saying, "What was this old fellow doing wasting a lot of energy? If it was me, I would not do so. The cypress tree in front of the courtyard soars with a luxuriant emerald, at times you can see patches of cloud flying away."

天寧照, 上堂, 擧此話云, "這老漢, 費許多氣力, 作什麽? 崇寧則不然, 森森聳翠庭前栢, 時見雲飛去來."

[Explanation]
Tianning's *the cypress tree* … does not prevent one coming and going.

天寧: 森森云云者, 不妨有去有來也.

Xiaqi Riyi ascended the hall and raised this story, saying, "Gentlemen, this monk did not enter and just stayed put. You say, was Xuefeng speaking from outside the gate or from inside the gate. Those of you who have an eye having consulted all over, try to see if you can get the point. If you can get the point (of the story) I will allow that you will have met on the Wushi Range,[67] but if you are not clear about it then you will have to gaze at the

[67] This is based on the following words of Xuefeng: "The master instructed the assembly, saying, 'I met you at the Pavilion of Wangzhou (gazing at the islet) and I met you on the Wushi Range, and I met you in front of the monks' hall.' [Baofu saked Ehu, 'Leaving aside the monk's hall, how did he meet them at the Pavilion of Wangzhou and on the Wushi Range?' Ehu walked rapidly back to the abbot's quarters and Baifu entered the monks' hall.]" *Xuefeng yulu* (XZJ 119.968b12ff.) The Pavilion of Wangzhou, the Wushi Range and the monk's hall were all places on Mt. Xuefeng and so were not special places. Therefore Xuefeng was saying that they could meet anyplace anytime. The fact that they met at these three places was not that a specific person met someone specific, but means that the meetings cut off all encounters, not having met or not meeting in future.

barrier-gate to your hometown from three thousand leagues away."

雲溪益, 上堂, 擧此話云,"諸仁者, 這僧不入卽且置, 你道, 雪峯, 是門外語, 門內語. 具遍叅眼底,試定當看. 若定當得, 許你向烏石嶺相見; 苟或未明, 且向三千里外望鄉關."

[Explanation]

Xiaqi's *speaking from outside the gate* … means there is no inside or outside.

Met on the Wushi Range is that the *Wushi Range* has the same meaning as the gate of deliverance.

雲溪: 是門外語云云者, 無內外也. 烏石嶺相見者, 烏石嶺, 是解脫門意同也.

Chengtian Huai ascended the hall and said, "Just now don't you want an understanding here and now? There needs to be a reversal of the light (of insight) to recognize your own matter of the original endowment; do not be deceived by others. If you can recognize (the original endowment) in the twenty-four hours of the day and in all kinds of activities, nothing is not deliverance. If you cannot recognize it you will not escape, being bound at every point, be polluted everywhere, and you will be turned around by things and unable to turn things around. If you can turn things around you will be the same as the Thus Come. Don't you wish to turn things around? If you are simply with no mind anywhere this is deliverance. Remember that *Xuefeng said, … will not be allowed to enter.* I ask you to say, was Xuefeng at that time inside heaven and earth dragging that person or outside heaven and earth dragging that person? If he was outside heaven and earth he could not stop wasting energy. If he was inside heaven and earth he was only washing a clod in mud.[68] Now say, where is the benefit and the damage? Without any

68 "Washing a clod in mud." In the sense of no matter how much you try to wash it, the clod is even dirtier. This is a metaphor for doing something pointlessly, without benefit. It also has the meaning "shameful," or that you cannot know the meaning of what it is. "Dying together and living together (with you) is a resolution for you. [This is washing a clod in mud. Why has this come about? Because I cannot let you go.]" *Biyan lu* case 15 (T 2003.48.155b22); Cleary, *Blue Cliff Record*, p. 91.

problems, come and try to grasp it and tell us that fact."

承天懷, 上堂云, "如今莫要直下會麼? 須是迴光認取自家本分事, 莫受人瞞. 若也認得, 十二時中, 種種施爲, 無不解脫, 若也認未得, 不免頭頭繫絆, 處處染着, 被物所轉, 不能轉物. 若能轉物, 卽同如來. 莫要轉物麼? 但於一切處無心, 是爲解脫. 記得, 雪峯道,<至> 不肯入. 敢問諸人, 且道, 峯當時, 在乾坤內拽伊, 在乾坤外拽伊? 若在乾坤外拽伊, 也不妨費力; 若在內拽伊, 只是泥裏土塊. 且道! 利害在甚麼處? 無事, 看取上來, 道箇消息."

[Explanation]

Chengtian's ... *outside heaven and earth and dragging that person* is (Xuefeng) going outside the gate and dragging (that person) in, and therefore he wasted much energy.

He was inside heaven and earth dragging that person means that even though he was inside, because he is different from that person, it is like washing a clod in mud. The overall meaning is to see that there is no inside or outside.[69]

承天云云, 在乾坤外拽伊者, 出門外拽入也, 故費力大多. 在乾坤內拽伊者, 雖在內, 與伊別故, 如泥裏洗土塊, 大意見無內外也.

Yuwang Jieshen added the comment, "Xuefeng used all of his energy and dragged in ten billion (people), but what was the benefit? Coming to somebody to be concerned about, what about when he cannot save them? I (Lushan) say to you, 'All of the earth is this gate of deliverance, and you are not permitted to depart grabbing his hand and dragging him out.' Now say, how far am I from Xuefeng?"

育王諶拈, "雪峯, 用盡氣力, 拽得百千萬个, 有什麼益! 何故? 及到堪憂處, 何如未濟時? 廬山你道, 盡大地, 是个解脫門, 把手拽不肯出. 且道, 與雪峯相去多少?"

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[69] This means that neither inside nor outside are possible, or to know the principle that both are incorrect.

[Explanation]

Yuwang did not agree with Xuefeng and dragged (people) inside the gate of deliverance. How can that compare with dragging them out?

育王: 不肯雪峯, 拽入解脫門內, 爭如拽出也.

Case 792.

Xuefeng Overturned the Boat

雪峯覆船

[Old case]

Xuefeng asked a monk, “Where have you come from recently?” He said, “(From the assembly of) Fuchuan (Overturned boat).” The master said, “As you have yet to cross over the sea of birth and death, why have you overturned (fu) the boat (chuan)?” The monk was speechless and returned and raised it with Fuchuan. Fuchuan said, “Why didn’t you say to him that there is no birth and death?” The monk again went (to Xuefeng) and presented these words. The master (Xuefeng) said, “These are not your words.” The monk said, “Correct. Fuchuan spoke in this way.” The master said, “I have twenty staff blows to be delivered to Fuchuan and twenty blows that I will suffer; it has nothing to do with you, ācārya.”[70]

雪峯問僧, “近離甚處?”云, “覆船.” 師云, “生死海未渡,爲甚覆却船?” 其僧無語, 歸擧似覆船,船云, “何不道渠無生死?” 僧再去, 進此語, 師云, “此不是汝語.” 僧云, “是.覆船恁麼道.” 師云, “我有二十棒, 寄與覆船. 二十棒, 老僧自喫, 不干闍梨事.”

[Explanation of the gongan]

As you have yet to cross the sea of birth and death … (was said) to examine his response.

Why didn’t you say to him … means that there is no sea of birth and death to cross.

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70 See case 890 note 154

I have twenty staff blows … means that at the present time he possesses the original endowment, and the original endowment possesses the present time.[71]

(Nothing) to do with you, ācārya means that both (Xuefeng and Fuchuan) have nothing to do (with him).

生死海未渡云云者, 看他支對也. 何不道渠無云云者, 無生死海可渡也. 我有二十棒云云者, 今具本分, 本分具今時也. 闍梨事者, 兩處不干也.

Yuanwu Keqin's verse

Since he has yet to cross the sea of birth and death,
He must not overturn the boat.
He is originally without birth and death,
And so transcends and is apart from both sides.
It is as long as the shining sun hanging in the sky,
And spreads its light to shine in front of Xuefeng.

圜悟勤頌, "未渡生死海, 不應覆却船; 渠本無生死, 超然離二邊. 長如杲日麗中天, 舒光照到雪峯前."

[Explanation]

Yuanwu's … *transcends* … means that birth-and-death and nirvana are the two sides.

圜悟: 超然云云, 生死涅槃, 二邊也.

Xuedou Chongxian raised this story, and coming to why have you overturned the boat, he substituted a reply. " 'I have long known of the

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71 The present time is discriminated phenomena; the original endowment is the non-discriminated nature. The present time is also today and the original endowment is originally. See in volume 1 note 56.

reputation of Xuefeng.' As soon as that elder tried to speak I would have shaken my sleeves and departed." He again raised it, and coming to *it has nothing to do with you, ācārya,* the master said, "He can assign and separate them, and he can kill and can enliven them. If you can discriminate them, you can freely travel the world."

雪竇顯, 擧此話, 至爲甚覆船, 師代云, " '久嚮雪峯.' 待者老漢擬議. 拂袖便行." 又擧, 至不干闍梨事, 師云, "能區能別,能殺能活. 若也辨得, 天下橫行."

[Explanation]

Xuedou: *I have long known of the reputation of Xuefeng* was to stop any follow-up words. His intention was to shake his sleeves and depart.

He can assign … is praise of Xuefeng.[72]

He can kill and enliven them means that the twenty blows can be assigned and can be separated, which had nothing to do with the ācārya.

雪竇: 久嚮雪峯, 歇後語也. 意則拂袖便行. 能區云云, 讚嘆雪峯. 能殺能活者, 二十棒能區能別, 不干闍梨事也.

Yuanwu Keqin raised Xuefeng's questioning of the monk and Xuedou's substitute answer, *I have long known of the reputation of Xuefeng.* The master (Yuanwu)'s substitute answer was, "Then I would overturn his meditation bench." Then he said, "Xuefeng had a sentence to test people;[73] Fuchuan had an eye to penetrate barriers;[74] Xuedou had a mechanism to trap tigers.[75] Now

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72 This means that birth-and-death and nirvana are clearly divided, and this is praised as being a barrier-gate.

73 Xuefeng's words about the distinction of samsara and nirvana were not words tossed out as true statements, but had the effect of being a barrier-gate to test his opponents.

74 This means that he had an appreciation (eye) that saw through the intentional discrimination Xuefeng had in order to present his barrier-gate.

75 This says that he knew how to set up a mechanism to test how the lineage teacher called Xuefeng would respond. Xuedou himself stressed such a method. "If you wish to be clear about a mechanism

say, what matter have I (Chongning)[76] created?"

圜悟勤, 擧雪峯問僧, 至雪竇代云, '久嚮雪峯.' 師代云, "便與掀倒禪床." 乃云, "雪峯有驗人句; 覆船有透關眼; 雪竇有陷虎之機. 且道! 崇寧, 成得个什麽邊事?"

[Explanation]

Yuanwu: *Then I would … and shake his sleeves and depart* seems to (be saying), "What is it that is called birth and death?" Because this is still revealing the horns on his head (his intentions), it means there is an endowment to be examined.[77]

Xuefeng had a sentence to test people … mechanism to test tigers; (Yuanwu) relied on these (three precedents) to come to a decision.[78]

Now say … means overturning the meditation bench and also means not departing from the intentions of what the three previous masters said and putting them into action.

圜悟: 便與云云者, 拂袖便行, 似是喚什麽作生死, 猶是露頭角故, 有點撿分. 雪峯有驗人句至陷虎之機者, 據款結案也. 且道云云者, 掀倒禪床, 亦不離前三師云云意而爲也.

Yunmen (Dahui) Zonggao lifted up his whisk[79] and raised this story,

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to trap a tiger, you must be a Chan monk (enlightened to his) original endowment." *Xuedou yulu* 1 (T 1996.47.672a25).

76 Chongning is the name of Yuanwu Keqin's birthplace. It is to the north-west of Chengdu.

77 Yuanwu saw that the monks could make no retort and that Xuedou's substitute reply was an incomplete point, and so he regarded the upsetting of the meditation bench as completing it.

78 This phrase is used of making judgments in court cases and was often used in the *Biyan lu*. See Koga and Iriya, *Zengo jiten*, pp. 89a and 104b.

79 "Holding up the whisk." The abbot or head of the Chan assembly grasps a whisk, ascends to the Dharma seat, sits, and delivers a sermon. It can also mean just giving a sermon instead of going through these preliminaries, which is the usual sense. Those with the qualifications to give the

saying, "A master lineage teacher is naturally still present! Even if he is like this, he is still nervous like a thief in the act. If so he has nothing to do with the ācārya, so why does he need to suffer twenty staff blows himself![80] He simply added another twenty blows, but only struck Fuchuan. Now say, where was his error? The ever so senior and great (but unenlightened) do not need to provide other people with substitute replies."

雲門杲, 秉拂, 擧此話云, "作家宗師, 天然猶在! 雖然如是, 也是作賊人心虛. 是則不干闍梨事, 二十棒, 何須自喫! 但更添二十棒, 只打覆船便了. 且道! 渠過在什麼處? 老老大大, 不合與人代語."

[Explanation]

Yunmen: *A master lineage teacher* … means that Xuefeng's (saying that he would give himself) twenty blows was natural.

Nervous like a thief … was said because Xuefeng's intention did not rest in saying (give Fuchuan) twenty blows (or in saying give himself twenty blows).

Only struck … is said because Fuchuan had yet to attain (the state) of nothing to do.

雲門: 作家云云者, 雪峯也, 二十棒是天然也. 作賊云云, 其意不在二十棒也云云. 只打云云者, 覆船未得無事故.

holding-of-the-whisk Dharma message instead of the abbot include the head of the monk's hall, the head of the rear hall, the senior and junior librarian and the secretary. They are collectively called the five heads who hold up the whisk.

80 This is like the thief who is uneasy because he realizes he is committing a crime, and this unease is his punishment. If it is not so, this would mean he would not have given himself twenty blows.

Case 802.

Xuefeng's "Fori"

雪峯佛日

[Old case]

Xuefeng asked a monk, "Where have you come from?" The monk said, "From Fori." The master said, "When you came, was the sun (*ri*) out?"[81] The monk said, "If the sun was out it would have melted Xuefeng."[82] The master was ending (the dialogue) when he again asked the monk, "What is your name?" The monk said, "Xuanji." The master said, "How much can you weave in a day?"[83] The monk said, "I do not put even an inch of thread (on it)." The master said, "Participate in the monks' hall."[84] The monk then took a number of paces when the master again called out to him, "Senior, a corner of your kaṣāya is touching the ground." The monk turned his head and the master hit him.

81 Fori means Buddha's sun, and so this is made into a testing word.

82 This is a response based on the fact that Xuefeng means a snow-covered peak. The snowy peak (Xuefeng) compares a barrier-gate of the steep original endowment with the dangerous mountain that basically cannot be climbed by anyone. This means that if you are to penetrate that barrier-gate, when the sun of wisdom comes out and the snow on the peak melts, you still cannot do so. If it is explained in another way, the snow of the snowy peak (Xuefeng) does not melt, and the snow that falls is simply left as is, which is adhering to a standpoint that preserves the original endowment. The former is the viewpoint of the *seolhwa* on the original case; the latter is the viewpoint of the *seolhwa* concerning the comment added by Dahong Baoen.

83 The *ji* of Xuanji means a cloth-weaving loom. Accordingly it is once again a test.

84 "Participate in the monks' hall." This is to go and be a member of the monks' hall and live together with the assembly.

雪峯問僧, "什麽處來?" 僧云, "佛日來." 師云, "來時日出也未?" 僧云, "日若出, 卽鎔却雪峯." 師休去, 復問僧, "你名什麽?" 僧云, "玄機." 師云, "日織多少?" 僧云, "寸絲不掛." 師云, "叅堂去." 僧便出行三五步, 師復召云, "上座,袈裟角落地." 僧迴首, 師便打.

[Explanation of the gongan]

This monk seems to be a person (enlightened to his) original endowment, which is very remarkable. How could it be that if Xuefeng was a master lineage teacher that he did not escape being caught on that hook.[85]

When you came, was the sun out? He was availing himself of these words to examine (that monk).

If the sun was out it would have melted Xuefeng. This is a retort that has penetrated the barrier.

A corner of your kaṣāya is touching the ground. This is a thorough investigation of an extraordinary verbal sentence.

He was hit because at the end *he turned his head* at these words,[86] so how could he escape this blow?

這僧也, 似个本分漢, 不妨奇特. 爭柰雪峯是作家宗師, 未免上他鉤頭也. 來時日出也未者, 借此語勘驗也. 日出鎔却雪峯者,透關支對也. 袈裟角落地者, 格外言句勘破也. 下隨言回首故, 便打, 作麽生免得此棒?

Dahong Baoen added a comment, "Although Xuefeng skillfully responded to the illness and gave medicine, this monk's illness was in the vitals, so what means could he have to save him?[87] If the illness is cured, the

85 This means that Xuefeng revealed the monk's lie, being caught up on the form of the examination Xuefeng had put in place.

86 This interprets this as the monk being reprimanded for the mistake of turning his head and being deluded by the words of Xuefeng.

87 "Illness is in the vitals" means an incurable illness. Just as an incurable illness cannot be cured by any method, if the monk does not change his standpoint of adhering to his original endowment, no medicine will have any effect.

medicine given, and the nostrils are twisted,[88] then Xuefeng must enter into the nirvana hall.[89]"[90]

大洪恩拈, "雪峯, 雖善能應病與藥, 然這僧病在膏肓, 有什麽救處? 忽若病瘥藥亡, 捩轉鼻孔, 却須雪峯入涅槃堂, 始得."

[Explanation]

Dahong: This monk is only keeping his original endowment.

Xuefeng must enter into the nirvana hall. This is making another move (to another view), but he is still (like) a dead man.

大洪: 這僧只守本分也. 雪峯入涅槃堂者, 更高一着, 猶是死漢也.

Baoning Xiu raised this story, and when he came to *The master was*

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88 Meaning he has seized and grasped Xuefeng's point.

89 "Nirvana hall" is a hostel in a monastery where the elderly and the ill resided. In the past, in the large public monasteries, elderly monks were sent to the Hall of Ease and ill monks were sent to the Hall of Extending Life. This was also called the Cloister of Extending Life, the Dormitory of Extending Life, the Hall of Reflections on Actions, the Cloister of Impermanence, and the Dormitory of Taking Rest. According to *Zhongtian Sheweiguo Zhihuansi tujing* (T 1899.45.893c8ff.), in order to waken people to the impermanence of things coveted, a Cloister of Impermanence was built inside the Tiandong Cloister of Jetavana Vihāra, and this is seen to be the origin of the name. "Cloister of Impermanence: According to the records of the Western Regions, 'At the north-west corner of Jetavana where the sunlight goes down, there was a Cloister of Impermanence. If there was an ill person he rested in it. The intention was that as ordinary people harbor thoughts that crave houses, clothes, bowls and implements, and produce a mind that desires and is attached, and therefore have no rejection of that (desire). Therefore they established this hall to make them hear this name and see its title, and be awakened to the fact that all dharmas lack that permanence. [The present titles of the Hall of the Extension of Life or the Hall of Nirvana are names created by later people according to their feelings and emotions.]" Also, "The Hall of the Extension of Life: this is a place to soothe and calm the old and ill. In the past, the elderly monks of the great public monasteries were sent to the Hall of Ease and the ill were sent to the Hall of the Extension of Life. Also, this now is the Hall of Nirvana." *Chanlin baoxun yinyi* (XZJ 113.275b10ff.).

90 This sees that in both cases that Xuefeng failed, and that all roads of discrimination in regard to this gongan are blocked.

ending (the dialogue), the master (Baoning) said, "Why did Xuefeng end it? If the marsh is broad it can hide a mountain,[91] and the fox can overcome the leopard." He again raised (the story), and when he came to *the master (Xuefeng) hit him,* Baoning said, "The monk did not say it is the Buddha dharma, he did not even understand this as a greeting. Xuefeng was the excellent teacher of one thousand five hundred people, but he did not even have a little compassion. Now say, where is the distorting conundrum?[92] Try to distinguish it."

保寧秀, 擧此話, 至峯休去, 師云,"雪峯因什麽休去? 澤廣藏山, 理能伏豹." 又擧, 至峯便打, 師云,"這僧, 莫道是佛法,人事尚未了在; 雪峯, 是千五百人善知識, 略無些子慈悲. 且道! 殺訛在什麽處? 試爲辨看."

[Explanation]

Baoning: *If the marsh is broad* … is unclear (in meaning), but the intention I think is to arrive at no limits.

The monk did not say … means he was displeased that he made no greeting (a bow).

Xuefeng was an excellent teacher of one thousand five hundred people … means he was displeased that he had no compassion.

Distorting conundrum … *Try to distinguish it* means not that he lacked the earnestness of compassion, but that he had to try to distinguish it.[93]

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91 "If the marsh is broad it can hide a mountain" is an application of a phrase from the "Great and Venerable Teacher" (Dazongshi) chapter of *Zhuangzi*. "If you hide your boat in a ravine and hide that mountain in the marsh, you think it will be safe. But in the middle of the night a strong man carried it away, and being in the dark you do not know this. (You think) it is best to hide the small in the big, but still it gets away from you. But if you conceal the world in the world, there could not be anything that could get away, which is the great condition of the constant thing." See also translation in Burton Watson, trans., *The Complete Works of Chuang Tzu* (New York and London: Columbia University Press, 1968), pp. 80–81.

92 "Distorting conundrum" indicates the point that is at the heart of the gongan or the key to the problem that is posed.

93 As a Chan master the greatest and most urgent mind of compassion is the establishment of the

保寧: 澤廣藏山云云者, 未詳, 意謂直得無限也. 這僧莫道云云者, 嫌他無人事也. 雪峯是千五百云云者, 嫌他無慈悲也. 請訛至辨看者, 不無慈悲之切切, 須是辨看.

Changlu Zongze added the comment, "This monk was only a fellow in the grass (of ignorance), and furthermore had a dragon's head and a snake's tail,[94] so if he was not struck, how much longer would you wait (to hit him)? If he was a great master he would not do so (wait). At that time, as soon as Xuefeng said, *When you came, was the sun out?* he should have simply said, 'Lions eat the person.'[95] Again Xuefeng asked, *How much can you weave in a day?* he should have said, 'It is a double-layered gongan.'[96] Also Xuefeng called out, *A corner of your kaṣāya is touching the ground,* he should have simply said, 'An excellent teacher of one thousand five hundred people, but he did not even have a little compassion.'[97] Even if (the monk replied) like this, he still would not escape my painful blows. Now say, what was his error? Those with clear eyes discern it."

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barrier-gate for the student in order to lead the student to his original endowment. This means that it was in just this dialogue that Xuefeng, having presented it to him, the student had to see where this "distorting conundrum" is.

94 At first he did well, but in the end he did miserably. At the end he turned his head and so was trapped by Xuefeng's test.

95 This is an abbreviation of the commonplace saying, "Although a lion bites the person who threw a clod at it, a stupid dog chases after the clod." See volume 1 note 811. Not being misled by the test, "When you came, was the sun out?" he captured his intent.

96 "A double-layered gongan" does not necessarily mean with two layers; it means a gongan with a nature in which each word has layers that are tasteless. In other words, this means that no matter how much you remove discrimination, it is only a continuation of the barrier-gate that does not reveal its meaning.

97 This is a remark saying not trying to present kind expedient means, that he knows the intent that only tosses forth a huatou of the original endowment no matter what. That is, it does not matter whether the corner of his kaṣāya was really dragging on the ground, for this likewise is only a barrier-gate that also encloses one layer.

長蘆賾拈, "這僧只是草裏漢, 又更龍頭蛇尾, 不打更待何時? 若是作家卽不然. 當時待雪峯道, '來時日出也未?' 但云, '師子咬人' 又問, '日纖多少?' 但云, '兩重公案.' 又召云, '袈裟角落地也.' 但云, '一千五百人善知識, 略無些子慈悲.' 直饒如此, 亦未免山僧痛棒. 且道! 有什麼罪過? 明眼底辨取."

[Explanation]

Changlu (is saying) that this monk only keeps to his original endowment and so is a fellow who has fallen into the grass (of ignorance).

Lions eat the person means his standpoint (is kept) thoroughly.

It is a double-layered gongan is double-layered because it has a subject and object (student).

A thousand … compassion was that he was displeased that Xuefeng was not humane.

Still would not escape … means he still did not get that there is nothing to do.

What was his error? Is that this monk's standpoint was very good.

長蘆: 這僧只守本分, 是落草漢也. 獅子咬人者, 立處到底也. 兩重公案者, 有能所故兩重也. 一千至慈悲者, 嫌他雪峯勿人情也. 亦未免云云者, 猶未得無事也. 有什麼罪過者, 這僧立處恰好也.

Case 857.

Yunju's Source of the Rain

雲居雨從

[Old case]

Because Lord Duan, Liu Yu asked, "Where has the rain come from?" Yunju said, "Where your question came from." Lord Duan then bowed three times and was retiring happily. He had taken several paces when the master called him, "Lord Duan." He turned his head and the master said, "Where did the question come from?" Lord Duan was speechless. [An elder monk substituted a reply, "What did you say just now?" Guizong Yirou made a separate reply, "Thank you, Reverend, (for speaking) repeatedly."] Lord Duan returned home and died three days later.

雲居, 因劉禹端公問, "雨從何來?" 師云, "從端公問處來." 端公遂禮三拜, 歡喜而退, 行數步,師召云, "端公!" 公廻首, 師云, "問從何來?" 端公無語.<有老宿代云, "適來道什麼?" 歸宗柔別云, "謝和尙再三.">歸家三日而死.

[Explanation of the gongan]

Where has the rain come from? is a question asked after praying for and getting rain.

Where your question came from means that no drop (of rain) falls in any other place (than its origin).

Bowed three times … taken several paces shows that a person who has first understood that dharmas are empty[98] is very delighted.

98 Just as with the phenomena of falling rain, this means that all dharmas only revert to the mind, an

Where did the question come from? also means that you must know where the question has come from.

Was speechless means that a person who remains with consciousness-only is naturally speechless.

Returned home … means that where you are apart from noisy quarrels and calm cessation is manifested before you, you must not move groundlessly, but if you can only go like this you cannot come like this.[99]

An elder monk (asks) where can you search? Just now means where Lord Duan's previous question came from. If so, here the (words), *where did the question come from?* are likewise useless words. Guizong's (words) knew from the previous answer the reason for it.

雨從何來者, 祈雨得雨後問也. 從端公問云云者, 滴滴不落別處也. 遂禮三拜至數步者, 初得法空者, 多喜悅也. 問從何來者, 又須知有問所從來也. 無語者, 住唯識者, 自然無語也. 歸家云云者, 離諸喧諍, 寂滅現前處, 動誕不得也. 只解伊麼去,不解伊麼來也. 有老宿, 向甚處摸也. 適來, 謂前端公問處來也. 然則今云問從何來, 亦是剩語也. 歸宗, 從前答處, 知其端的也.

Xuedou Chongxian's verse

Where does rain come from?
What color does the wind make?
The dragon gate[100] is ten-thousand feet (high).
The guests who were already staying,[101]

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in themselves are empty.

99 Meaning that you cannot come and go freely, that you are biased to the side of going.

100 "Dragon gate" is the main gate to the site of the examinations for the bureaucracy. For a carp to become a dragon, this is the destination gate it must leap up to. This symbolizes the barrier-gate of the huatou. See volume 1 note 1376.

101 The "guests" are people who have investigated thoroughly in order to bore through the barrier-gate of the huatou presented by Yunju.

Must advance and retreat together,
So who will fail the exam?[102]

雪竇顯頌, "雨從何來, 風作何色? 龍門萬仞, 曾留宿客, 進退相將, 誰遭點額?"

[Explanation]

Xuedou: An ancient said, "The dragon gate is ten-thousand feet (high). There have never been guests staying there."[103] Here he says, *The guests who were staying*, (which shows that) Lord Duan must not move groundlessly.

雪竇: 古云, "龍門萬仞, 曾不宿客." 今云, "曾留宿客." 則端公動誕不得也.

Tiantong Zhengjue's verse

Where did Lord Duan's question come from!
Take a direct path, do not detour.[104]

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102 Literally "a spot on the forehead." This was a wound left on the forehead of the carp who have failed to ascend the dragon gate. See volume 1 note 1375.

103 This is a metaphor of the 10,000 foot-high dragon gate that is difficult to ascend for the danger of the huatou. It is the same as "The dragon gate has no guests in residence." These words appear in the dialogue of Baoci that Xuedu raised in his collected sayings. "Previously Baoci asked a monk, 'Just now where have you come from?' 'From Wanlong.' Baoci asked, 'How long were you there?' 'I stayed for the winter (retreat) and the summer (retreat).' Baoci asked, 'The dragon gate has no guests in residence, so why were you there such a long time?' 'There are no other animals in a lion's den.' Baoci said, 'You try to make a lion's roar.' 'If I make a lion's roar, your Reverence will not be here.' Baoci said, 'Considering that you are newly arrived I will release you from thirty blows.' " *Xuedou yulu* 3 (T 1996.47.691c29ff.). This has the same theme as the words, "A soaring peak has no guests in residence." "Question, 'What was the meaning of an ancient raising the mallet and setting the whisk upright?' The master said, 'A lone peak has no guests in residence.' " *Jingde chuandeng lu* 13, "Biography of Shoushan Shengnian" (T 2076.51.304a24ff.).

104 Meaning that it is already actualized in the conversation that is exchanged before your eyes. Same sense as lines 3 and 4 below.

Sudhana encountered Maitreya everywhere,
In the snap of the fingers the tower is opened.[105]

天童覺頌,"端公問處來! 徑直勿迂廻. 善財處處逢彌勒, 彈指作聲樓閣開."

Another verse

Where does the rain come from?
Not apart from that which asked.
The vast array of thousands (of worlds)
All come from the square inch (of the mind).
The emptiness in the midst of illumination,
And the movement in the calm,
Are always together in the Chan monk's endowment.
The cold dew moistens the pines, the night air pure,
The crane is woken from its dream of a nest in the moon.

又頌,"雨從何來? 不離所問. 森羅大千! 出乎方寸. 照中之虛, 靜中之動, 衲僧分上常相共. 寒露濡松夜氣清, 皐禽驚起月巢夢."

[Explanation]

Tiantong's two verses: The former (means) that a thousand or ten thousand drops of water are only a single drop. The latter means that endless waves rise in a single drop.

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105 In the brief interval that the bodhisattva Maitreya snaps his fingers the gate of the tower is opened and the youth Sudhana entered. This is a story from the *Huayan jing* (Avatamsaka sūtra): "At that time the youth Sudhana, having reverentially circled to the right around the bodhisattva Maitreya, said to him, 'I only wish that you, great saint, will open the door of the tower and allow me to enter.' Then the bodhisattva Maitreya proceeded to the tower, snapped his fingers, and at that sound the door opened and he ordered Sudhana enter. Sudhana was delighted and once he had entered the door shut. He saw that this tower was vast and limitless, the same as space." Eighty-fascicle *Huayan jing* 79 "Rufajie Section" (T 279.10.434c26ff.). On the other hand, Xuedou wrote about this part, "Uselessly snapping his fingers, the door of the tower opened." *Xuedou yulu* 5 (T 1996.47.700c24).

天童: 二頌, 前千滴萬滴, 只是一滴也, 後一滴之內, 興無盡波瀾也.

Tianyi Yihuai raised this story, saying, "And now is there anybody who can say a turning word? If you can you will not only save Lord Duan, Liu Yu, but you will also be able to save Reverend Yunju. If you cannot say it, then all of the heavens and great earth are merely wood for a coffin."

天衣懷, 擧此話云, "而今, 還有人道得一轉語麼? 若道得, 非唯救得劉禹端公, 亦乃救得雲居和尙. 若道不得, 盡乾坤大地,只是个棺材."

[Explanation]

Tianyi: Even though Yunju said, *Where did the question come from?* he still could not escape being a dead fellow, so why then speak a turning word? They must advance and retreat together.

天衣: 雲居雖道得, 問從何來, 亦未免死漢, 然則作麼生道得一轉語. 進退相將, 始得.

Yunmen (Dahui) Zonggao ascended the hall and raised this story, saying, "Lord Duan, Liu Yu, returned home without saying anything and after three days died. Although this is just scratching where Hongjue (Yunju) itched, (he did so) simply (because) he did not know the one path that transforms the person (into a higher plane). At first, as soon as (Yunju) said, *Where does the question come from?* if he had bowed three times as he did before and happily retreated, he would have made Hongjue doubt for thirty years."

雲門杲, 上堂, 擧此話云, "劉禹端公, 無語歸家, 三日而死. 正爬着洪覺痒處, 只是不知轉身一路. 當初待伊道, '問從何來?' 依前禮三拜, 歡喜而退, 且教洪覺疑三十年."

[Explanation]

Yunmen: *He returned home and after three days died* means that the three

meanings are not non-existent.

Simply (because) he did not know … means how is it that Lord Duan did not know.

If he had bowed three times as he did before … is the same idea as the above.

He would have made Hongjue … (was said) because just as Hongjue said, it would seem as if (there was) no (evidence) of thirty years (of doubt). Hongjue was Yunju's posthumous title.

雲門: 歸家三日而死者, 三義不無也. 只是不知云云者, 爭乃端公不知也. 依前禮三拜云云者, 前意同也. 且教洪覺云云者, 覺範道處, 似乎無三十年故. 洪覺, 雲居諡號也.

Case 859.

Yunju's "Monks' Residence"

雲居僧家

[Old case]

Because a monk asked, "Ultimately what is the monks' residence?" Yunju said, "It is best to reside in the mountains." The monk then bowed, and the master said, "How do you understand it?" The monk said, "A person who has left home (and become a monk), like a mountain, should not be moved by the percepts of good and bad, contrary and favorable, or birth and death." The master then hit him, saying, "You betray the previous saints and exterminate my descendants." The master again asked a monk alongside, "What do you think?" That monk said, "Eyes not seeing the colors of heaven and earth, the ears not hearing the sounds of the strings and pipes." The master also hit him, saying, "You betray the previous saints and exterminate my descendants."

雲居因僧問, "僧家畢竟如何?" 師云, "居山好." 僧便作禮.師云, "汝作麼生會?" 僧云, "出家人, 於善惡逆順生死境界, 如山之不動." 師便打云, "辜負先聖, 喪我兒孫." 師復問傍僧, "你作麼生會?" 僧云, "眼不見玄黃之色, 耳不聞絲竹之聲." 師又打云, "辜負先聖, 喪我兒孫."

[Explanation of the gongan]

Monks' residence does not mean a mountain residence. It is a word like Confucian or Daoist (and so means Buddhist).[106]

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106 Here "residence" (literally house) indicates a category that has the sense of philosophical school,

Ultimately is at the utmost of the case/standard of the matter (of the original endowment).

It is best to reside in the mountains: Isn't this tasteless talk.[107] It is just like saying "I like mountains" or "I like waters" or "I like hanging lanterns." As this is the sentence of an antelope (hiding by) hanging by its horns (from a tree branch)[108] you should not forcibly judge these words to be tasteless talk.[109] Only after is this an antelope hanging by its horns.

A person who has left home … not be moved by … means to be unmoved just like a mountain is unmoved midst all the forms of differentiation. If that monk thought he understood through different news (to the original endowment) he would have comprehended the Reverend (Yunju)'s intention.

Eyes not seeing … sounds … is to be like a tortoise hiding his six

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or sect, or system of thought.

107 "Tasteless talk." Although there appears to be some meaning (taste) in the words, in fact this is talk that cannot be grasped by any concept. It is usually used as a qualification for a huatou. It is a term that appears in a gāthā by Dongshan Shouchu: "Tasteless talk! In his verse indicating the comprehensive ability, Dongshan Shouchu wrote, 'I sought alone, but there was not one that I could be with./ The tasteless talk has blocked up people's mouths.' " *Zuting shiyuan* 2 (XZJ 113.52a11). It also appears in Xuedu Chongxian's verse, see *Biyan lu* case 58 (T 2003.48.191c5).

108 "Antelope hanging by its horns." This illustrates a sentence that cannot find any traces. Just as with "tasteless talk," it is a metaphor that demonstrates the essential nature of Chan language. According to *Jingde chuandeng lu* 17 (T 2076.51.335b7ff.), Yunju, the hero of this gongan, was just like a hunting dog. If the smell of the spoor remains, the hunting dog can stalk the antelope, but if the antelope hides by hanging up in a tree by its horn, the hound cannot seek it any more, for the tracks to be followed are not there. This presents the meaning that there is no room for discrimination via language. Following this, it was linked to the next dialogue: "A monk asked, 'What about when the antelope hangs by its horns?' The master said, 'Six sixes are thirty-six.' He also said, 'Do you understand?' The monk said, 'I do not understand.' The master said, 'Haven't you heard, "There are no tracks." ' " Xuefeng Yicun used this metaphor before this: "If I said east or west (this or that) you would search my words and follow my sentences. If I was like an antelope hanging up by its horns where would you grope and search?" *Jingde chuandeng lu* 16, "Biography of Xuefeng Yicun" (T 2076.51.328b6ff.).

109 In fact there is no great difference between these two metaphors. However, as a result of worrying that you will make a roost in or harden the words "a tasteless talk" into a rigid concept, this aims to eliminate its traces by once again saying "the antelope hanging by its horns."

(extremities)[110] and blocking off seeing and hearing.[111] That student thought that as the previous monk had already been hit (for his error), that if he could speak like this that he would comprehend the Reverend's intention. The reason Yunju struck each of them was because neither comprehended his meaning. How do you understand the Reverend's intention?

僧家者, 非謂山家也. 如儒家道家也. 畢竟者, 極則事也. 居山好者, 無味之談耶? 如好山, 好水, 好燈籠也. 此是羚羊掛角地言句, 不可强判此語爲無味之談. 然後, 爲羚羊掛角也. 出家人至不動者, 於一切差別中, 如山不動. 這僧謂別通消息會, 契得和尚意也. 眼不見至之聲者, 如龜藏六, 杜絶見聞也. 這僧謂彼僧旣被打, 若也如此道得, 契得和上意也. 一一打者, 皆不契和上意故也. 和尚意作麼生會?

Touzi Yiqing's verse

A towering rocky range ten thousand fathoms high obstructs (the path),
On all sides there is no road and you cannot pass through.
From of old the light of the two orbs (sun and moon) did not reach here.
Deep at night old Wang enters the western peak.[112]

投子青頌, "硤矶嵯峨萬仞橫, 四邊無路不通行. 自古兩輪光不到, 夜深王老入西岑."

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110 The tortoise's head, tail and four legs are used as a metaphor for the six sense faculties.

111 This is to control the sense organs and to be untroubled by external sense data. This metaphor appears in *Chang Ahan jing* 8, "Sandānika sūtra" (T 1.1.47b17) and *Za Ahan jing* 22 (T 99.2.160c7). *Chuyao jing* 23 (T 212.4.730c8) says that just as a tortoise protects its legs, head, and tail from its enemies, so too a bhikṣu must control his thoughts. "This is as a tortoise hides its six (extremities) [A tortoise has a head, tail, and four legs, which are called the six parts. If (an enemy) attacks and troubles it, then it hides them under its shell. If the six sense organs of sentient beings chase after external sense objects, the (six) bandits of the sense-data will invade, then by himself the bhikṣu should guard the entrances of the senses like a tortoise that hides its six (extremities)]." *Yiqie jing yinyi* 26 (T 2128.54.465c3ff.) *Weimo jing lueshu* 4 (T 1778.38.611a1) and so on also contain identical themes.

112 This means the place indicated by old Wang (Yunju) is the realm that the light of cognition cannot illuminate.

[Explanation]

Touzi … *cannot pass through* is (the news) from over the green mountains.[113] This is because it is in the host's position in the host.[114]

From of old … is where the biased and the upright (positions) do not reach.

Deep at night … (corresponds to) the sentence *it is best to reside in the mountains.*

投子云云, 不通行者, 青山那畔. 主中主位故也. 自古云云者,偏正不到處也. 夜深云云者, 居山好之一句也.

Baiyun Zhibing's verse

A monk's residence, ultimately living in the mountains is best.
Where will you seek the antelope hanging by its horns?
Traveler, stop saying that the path is steep and hard,
The road to Chang'an is before your eyes.[115]
For ten thousand leagues of flat fields, not an inch of grass.[116]
Those who seek the voice and follow the tracks are as numerous as hemp
Finally betray elder Yunju.

白雲昺頌, "僧家畢竟居山好, 掛角羚羊何處討? 行人休說路岐難. 目前便是長安道. 萬里平田無寸草, 尋聲逐迹數如麻, 到頭辜負雲居老."

113 "News from over the green mountains" is the same theme as "beyond the time of the King of Awesome Sound." These express the circumstances where all existing methods that can transmit the news of that place are abolished.

114 One of Linji's four guests and hosts. This is a state in which there is no exchange at all with the guest and all expedient means are eliminated and not transmitted to the guest. It illustrates the style where only the host himself resides in the realm he has experienced.

115 Even though the words "it is best to live in the mountains" do not have any remaining traces to be discriminated, it means there is also a solution in these very words.

116 "For ten thousand leagues not an inch of grass" are words without traces raised by Yunju. This has applied the huatou of Dongshan Liangjie, see case 687 of *Seonmun yeomsong seolhwa.*

Huanglong Huinan ascended the hall and raised the story, saying, "How do you speak a single sentence that does not betray the previous saints and does not exterminate descendants? If a person can speak, everywhere is the green mountains, and there is nowhere that is not a place of the Way (monastery). If you cannot speak, there is cold and heat (passage of time) that hurries up your life-(span), and there is an evil demon that is jealous of your good fortune." He struck the meditation bench with his whisk.

黃龍南, 上堂, 擧此話云, "且作麽生道得一句, 不辜負先聖,不喪兒孫? 若人道得, 到處靑山, 無非道場; 若道不得, 有寒暑兮促君壽, 有鬼神兮妬君福." 以拂子, 擊禪床.

[Explanation]

Huanglong: *Everywhere is the green mountains* … has the same meaning as the preceding *for ten thousand leagues of flat fields, not an inch of grass.*

There is cold and heat … means that if there is an inch of grass you cannot escape the passage of time.

黃龍: 到處靑山云云者, 前頭萬里平田無寸草, 意同也. 有寒暑兮云云者, 若也有寸草, 則亦不免寒暑也.

Kumu Facheng ascended the hall and raised this story, saying, "Gentlemen! The ancients found it so easily; present-day people find it so hard. Do you know what Hongjue[117] does for (teaches) people? If you don't know, I (Xiangshan) have a verse for you. 'Everything that is seen and heard is all the dusts and defilements (frustrations)/ So be ashamed that body and mind are as cold as ashes./ Although there is no need to shut the gate and keep out worldly visitors,/ How many people will be able to come there?'"

[Investigate.]

枯木成, 上堂, 擧此話云, "諸仁者! 古人得與麽簡易, 今人得與麽艱難. 還知弘覺

[117] Hongjue was the posthumous title of Yunju Daoying.

爲人處麼? 若不知, 香山有頌, '見聞物物盡塵埃, 慚愧身心冷似灰. 閉戶不須防俗客, 此中能有幾人來?' "<參!>

[Explanation]

Kumu: *Find it so easily* means they pierced the bones and the marrow.

Find it so hard (is because they) are attached to nothingness and to existence.

Everything that is seen and heard … has the meaning of *it is best to reside in the mountains.*

As cold as ashes is to be divorced from all noisy quarrels.

There is no need to shut the gate … is to not hinder coming and going.

枯木: 簡易者, 徹骨徹髓也. 艱難者, 著無著有也. 見聞云云者, 居山好之義也. 冷似灰者, 離諸喧諍也. 閉戶不須云云者, 不礙往來也.

Tiantong Zhengjue in an informal sermon[118] raised this story, saying, "Although a person has said, 'A mountain is an unchanging substance, so go to a very dark, black place,' what relevance does it have (to this story)? Although a person has said, 'The white clouds layer upon layer; that here (and now) is that very time (for enlightenment).' What relevance does it have? If you understand it is best to reside in the mountains, what is it that will not do? (Since) he replies in accord with the opportunity and responds in accord with the question, how is it not an appropriate correspondence (with original endowment)! If you regard it as enlightenment, or as taking up a burden, or being Buddha or as being Dharma, then your views do not correspond. Since this is his usual use of them in this way, if you are a real Chan monk you will nod your head in acknowledgement, and if it is not so you will be a thousand or ten thousand leagues away."

天童覺, 小參, 擧此話云, "有底道, '山是不變之體, 靑靑黯黯處去.' 有什麼交涉?

[118] This is an explanation centered on the words of Yunju, "It is best to reside in the mountains."

有底道, '白雲一重又一重, 个是裏許時節.' 有什麼交涉? 若會得者居山好, 有什麼不得處? 應機而對, 隨問而酬, 豈不是恰恰相應底! 你若作承當, 作擔荷, 作佛作法, 便見不相應. 是他平常伊麼用, 若是眞實衲僧, 點頭相許, 若不伊麼, 又成千里萬里去也."

[Explanation]

Tiantong: *A mountain is unchanging* … is to only get its substance. If so then you not only mistake the meaning of the text, but also only get its substance.[119]

The white clouds layer upon layer is to move to a higher (plane).

What relevance does it have? This is the master (Tiantong) pressuring (his students).[120]

Replies in accord with the opportunity … means that he always uses (his mind) like this. Yunju's intention is not limited to this.

天童: 山是不變云云者, 只得其體也. 然則非唯錯認文義, 只得其體也. 白雲一重云云者, 更高一著也. 有什麼交涉者, 此師折拶也. 應機而對云云者, 是尋常伊麼用也. 雲居意不在此限也.

Cishou Huaishen ascended the hall and raised this story, saying, "Where persons of the Way travel, like a fire melting ice (leaves no traces), is a bird path and mysterious track, being a road for transforming the self.[121] If that monk is such a fellow (who is enlightened to his original endowment),[122]

119 The words "only get the substance" means to be distanced from the key point.

120 The Korean translation has "to bend his opinion and deny."

121 This means that even though Yunju made a path like that of a bird flying in the sky that leaves no traces, a path that is entirely negative and removes all tracks and eliminates any path to follow, even here there is a means of escape.

122 "That fellow" is a word for just that person or just this person. This indicates an excellent person worth keeping your eyes on.

as soon as he hears him (Yunju) say, *How do you understand it?* He would simply say, 'Reverend, if you plough with a blade, I will burn and plant.[123] Reverend, if you boil tea I will sweep the ground.' If you lay down a single turning word, even if Elder Hongjue has an entrance that is as deep as the ocean and a Way that is as heavy as a mountain, sound and color, and form and appearance will not be able to encroach on it,[124] it is certain to make your whole face break out in a broad smile."

慈受, 上堂, 擧此話云, "道人行處, 如火消冰, 鳥道玄途, 轉身有路. 者僧若是个漢, 才見他道, '你作麼生會?' 但云, '和尚刀耕, 學人火種; 和尚煎茶, 學人掃地.' 若下者一轉語, 直饒弘覺老子, 門深似海, 道重如山, 聲色形容, 不可干犯, 也須教滿面是笑."

[Explanation]

Cishou: *Like a fire melting ice* means that there is not a speck of knowledge and views to be a hindrance. If so, this means that even though it corresponds to *a bird path or mysterious track* there is something to transform the person.

One person *ploughs with a blade*, another person *sweeps the ground*: these words are the striking of the drum and singing being practiced together.[125] If that is so this means that he comprehended and responded to Hongjue's intention. Therefore his face broke into a broad smile.

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123 "Plough with a blade, burn and plant." This is a farming method like slash-and-burn agriculture. "Deep in the mountains or in the remotest valleys, the people there farm with the blade, burn and plant. In general they first chop (down the trees) to make mountain fields, and even though there are hanging cliffs and steep ranges, the trees are all felled and they wait till it is dry and parched, and then they set fire to them. Once the fire has burned, they plant seeds in it." Song dynasty, Wang Yucheng, Preface to "She tianci" (Songs on the fields of the She).

124 This expresses the stance of not accepting anything, not even another sound, color or form etcetera.

125 Just as the rhythm of the drum and the melody of the song are in harmony, this means to know the thoughts of the others and to respond harmoniously. Koga and Iriya, *Zengo jiten*, p. 138b cites the *Caoshan lu* and a commentary by Ming'an which says, "striking is the question of the practitioner, the singing is the reply of the master."

慈受: 如火消氷者, 無一點知見爲礙. 然則當鳥道玄路, 有轉身處也. 一人刀耕, 一人火種, 一煎茶一掃地云云者, 敲唱倶行也. 然則通對洪覺意也. 故滿面是笑也.

Case 864.

Yunju's "Take Trousers"[126]

雲居持袴

[Old case]

There was a monk in Yunju's assembly who had established a hermitage below the mountain where he stayed for several years. One day the master ordered a monk to take a pair of trousers and go to the hermitage and give it to that monk. The hermitage chief said, "I have the trousers my mother had when I was born." The (messenger) monk returned and raised (this response) with the master. The master said, "Why didn't you ask him, 'What did you wear just before you were born of your mother?' " This monk then went again and asked, and the hermitage chief was speechless. Later, when the hermitage chief passed away, there were five-colored śarīra (relic beads found in his ashes). The master said, "Even if there were eight bushels and four pecks,[127] how does that compare to him at that time being able to speak

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[126] This is a gongan that was established to contrast the standpoint of Yunju Daoying (d. 902) who had criticized the hermitage chief by raising present-time phenomena, with the hermitage chief who had adhered to his original endowment. Although the place of each person was clearly distinguished, if you see that there was a difference between the dyads of right and wrong, or gain and loss, you will have missed the point of the barrier-gate.

[127] "Eight bushels and four pecks" is a usual expression that shows the number of śarīra left when a Buddha or bodhisattva enters nirvana. "A Buddha is also like this. When he enters nirvana, in order to save sentient beings he smashes his body into śarīra of eight bushels and four pecks. Even though the pieces of śarīra are minute, wherever they are present is where people worship them as if the Buddha was present. This enables sentient beings to gain nirvana." *Dazhuangyan lunjing* 15 (T 201.4.347c17ff.).

a sentence (in response), which would be unprecedented."

雲居會裏, 有一僧, 在山下卓庵, 經于數載. 師一日, 令僧持袴一腰, 往庵中與他. 庵主云, "某甲自有孃生袴在." 僧廻擧似師. 師云, "你何不問伊, '祇如孃未生時, 着箇什麽?'" 其僧再去問, 庵主無語. 後來庵主遷化, 却有五色舍利. 師云, "縱有八斛四斗, 爭如當時, 道得一句, 光前絶後!"

[Explanation of the gongan]

Take a pair of trousers … is the transmission and conferral from one to another from the start (and here) is to examine if he accepts or does not accept it.

I have the trousers … is only keeping his original endowment.

Before you were born of your mother?...means to randomly inquire.

Was speechless means there was only a thousand-foot-high winter pine[128] and there were no stalagmites hanging from it.[129]

How does that compare … means he only knew the one, he did not know both.

持袴云云者, 從上來相傳相授地, 看他受不受也. 某甲自有云云者, 只守本分也. 孃未生云云者, 亂徵也. 無語者, 只有千尺寒松, 且無抽條石笋也. 爭如云云者, 只知其一, 不知其二也.

Kaiyuan Ziqi raised this story, saying, "Now speak! Did the hermitage chief understand or not? Even if he did understand, he again was unable to speak the very last sentence; even if he did not understand, he also left behind five-colored śarīra different from ordinary sentient beings. Do you

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128 "Winter pine" is a pine that remains green even when it is cold. It is usually used as a metaphor to express constancy. Here it shows that the hermitage chief only maintained his original endowment and his standpoint was unshaken.

129 Meaning to keep firmly to only the original endowment and not having a lively revealed function in response to phenomena. A line that appears in the "Biography of Changsha Jingcen," *Jingde chuandeng lu* 10 (T 2076.51.275b9).

want to know (about this)? At that time the hermitage chief with one hand could not randomly produce a sound,[130] and Yunju was also a poor person thinking of an old debt.[131] This student came and went (here and there), having worn out not a few straw sandals." He struck the rope (meditation) bench.

開元琦, 擧此話云, "且道! 庵主會不會? 若會去, 又不能道得未後一句; 若不會, 又有五色舍利, 與衆有殊. 諸人要知麽? 庵主當時, 獨掌不浪鳴, 雲居也是貧兒思舊債. 這箇師僧, 來來去去, 踏破草鞋也不少." 擊繩床.

[Explanation]

Kaiyuan: *Did the hermitage chief understand or not?*...If he did not understand, it was not only the hermitage chief but also Yunju who did not understand. If he understood, it was not only Yunju but also the hermitage chief who understood. This monk only knew that there was winning or losing, he did not know about there being no winning or losing.[132]

開元: 庵主會不會云云者, 若也不會, 非但庵主, 雲居亦不會; 若也會, 非但雲居, 庵主亦會去. 這僧只知有得失, 不知無得失也.

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130 Just as you have to clap both hands to make a sound, this means that you cannot show the proper features if there is a lack of adaptability and you only keep to the original endowment.

131 Meaning to cling to and not escape from habitually linked-to concepts. In Chan there are sometimes words critical of Yunju for following a linked-to concept; that Yunju thought that the hermitage chief was ignorant of the real present time that was in front of his eyes and was tied to his original endowment. "As soon as the bodhisattvas Mañjuśrī and Samantabhadra gave rise to views of the Buddha and views of the Dharma [A poor man thinks of his old debt, for if the house falls into ruin that shows the signs of poverty]." *Xisou guanglu* 5 (XZJ 122.264b9ff.).

132 Although he thought that the hermitage chief had lost and Yunju won, in fact from the start in the realm of neither loss nor win, Yunju and the hermitage chief exchanged Chan opportunities. That student, seemingly criticized by Yunju, was bewildered by his words. Therefore these words say that consequently he wore out a number of straw sandals in vain (seeking for an answer).

Cishou Ben gave a substitute reply: "Return my words/huatou."[133]

淨慈本, 代云, "還我話頭來."

[Explanation]

Cishou: gave a substitute reply for (the hermitage chief) who was speechless, and so he only kept his original endowment thoroughly.

淨慈: 代無語處也, 則只守本分徹底也.

133 He misunderstood the words, "I have the trousers my mother had when I was born." This means to put aside your views that you had originally and not say words in error such as it is this or is that.

Case 883.

Caoshan's "Change"

曺山變異

[Old case]

Caoshan said farewell to Dongshan, when Dongshan said, "Where are you going?" The master said, "I am going to where there is no change." Dongshan said, "How could you go to a place where there is no change?" The master said, "If I go there is still no change." Then he departed.

曺山辭洞山, 山云, "子向什麽處去?" 師云, "不變異處去." 洞山云, "不變異處, 豈有去耶?" 師云, "去亦無變異." 遂辭去.

[Explanation of the gongan]

There is no change: There are two kinds of (state) where there are no changes. The first is that everybody has the matter of their original endowment. The second is the person who knows that they have (the matter of their original endowment) does not abandon any sound or matter, or right or wrong, and yet is not hindered by anything. This is named everywhere does not change, and also called wearing hair and bearing horns,[134] and is

[134] "Wearing hair and bearing horns" indicates the animals that form one of the six paths of reincarnation. This expresses practicing the bodhisattva actions and not discarding the meaning of the salvation of sentient beings even though one had fallen from the level of humanity to the level of beasts. This is one of the three kinds of fall of Caoshan Benji: "The elder virtuoso (Caoshan)'s verse of the three kinds of fall: The first fall is 'To wear hair and bear horns (be reborn as an animal), and in accord with the skeleton to be free./ The horn on the head is smeared with mud and dirt, and clearly

also called a person who practices in an everyday fashion.[135]

If I go there is still no change means to be transformed by everything without hindrance.

不變異者, 不變異處有二種, 一者, 人人盡有本分事也, 二者,知有地人, 不捨一切聲色是非, 於物物上不滯. 呼爲一切處不變異, 亦喚作披毛戴角, 亦喚作行李地漢也. 去亦無變異者, 於一切物物上轉無滯也.

Danxia Zichun's verse

The door of every house is shut in the light of the moon,
Everywhere the oriole sings (is where) the wind blows in the willows.
If you think of back and forth, there is no change,
Just like throwing away a sword in an attempt to remove the sky.[136]

丹霞淳頌, "家家門掩蟾蜍月, 處處鶯啼楊柳風. 若謂縱橫無變異, 猶如擲劍擬揮空."

[Explanation]

Danxia: If you seek a place without traces and beyond sound and matter then you will just be caught up in and fall into a place of no traces. Therefore he said this. So then you must sit and lie down in sound and matter, sleep in sound and matter.

Back and forth is to go back and forth.

丹霞: 聲色外, 別討無蹤迹處, 則只向無蹤迹處著倒, 故云云也. 然則聲色裏坐

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reveals this body (original form)./ The green willow and fragrant grasses on the bank, where will they not be praised and esteemed?'" *Rentian yanmu* 3 (T 2006.48.318c14ff.).

135 See Koga and Iriya, *Zengo jiten*, p. 6b, citing the *Zutang ji* "Entry on Caoshan Benji," which says, " 'What is your way of practice/traveling?' He said, 'I bear horns on my head and a robe of hair on my body.' "

136 Words of Panshan Baoji, see *Seonmun yeomsong seolhwa* case 251.

臥, 聲色裏睡眠, 始得也. 縱横者, 縱横而去也.

Jiangshan (Yuanwu) Keqin added the comment: "The majority of Chan monks wear an amulet beneath their elbow[137] and have an eye (that see the truth) on the crown of their head, and there in front of them cut off all the myriad percepts and myriad conditions, so how is this not that unchanging (place)![138] Why? This is because the correct substance of diamond/vajra is profoundly calm and frozen. Even though Caoshan got the meaning, how could Dongshan not but take pity on his child (heir) and yet not be aware of his own ugliness?[139] If it was me, as soon as he said, *I am going to where there is no change,* I would have just said to him, 'You rascal! Before you have gone

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[137] "An amulet beneath the elbow" was a protective amulet worn by monks beneath the elbow. It means an amulet for personal protection, also called an "arm amulet." Here this is a metaphor for the mind-seal that is a definite proof of being a Chan monk and is the basis for a Chan monk who is not moved by the opinions of others. It also indicates the ordination certificate that was a license as a monk to be excused from compulsory labor tax. A similar phrase is found in *Biyan lu* case 3, "Evaluation of the Verse": "With an eye on the crown of the head and an amulet beneath the elbow." Cited by Koga and Iriya, *Zengo jiten*, p. 311a.

[138] Examples of Yuanwu putting up the "protective amulet" and "the eye on the crown of the head" as conditions for being a Chan monk can be seen in a number of places in his collected sayings. "In general, if you are to support the lineage and establish the teaching you must have a (truth-seeking) eye on the crown of your head and a protective amulet beneath your elbow. If you look at these two elder monks, they kill and enliven back and forth, appearing and disappearing, covering and exposing. How very special! But if you test them carefully, they are still growing branches outside of the nodes (just as they give rise to complications beyond the original matter)." *Yuanwu yulu* 3 (T 1997.47.725c24ff.). "Yuanwu added a comment, 'He borrows the event to illustrate (Foguo)'s ability and sings forth out of nothing. He is truly a Chan monk with a talisman below his elbow and an eye on the crown of his head.'" *Nian bafang zhuyu ji* (XZJ 119.279b6ff.).

[139] "Take pity on his child and not be aware of his own ugliness" speaks of descending to a lower level in order to unfold skilful means and teach students so that they do not keep to their original endowment. The words about becoming shabby and ugly are a metaphor for the method of allowing the words of the other to such an extent that you lose your own features. They have the same meaning as the whole body being dirtied by water and mud. Here it indicates that Dongshan responded to the words of Caoshan in the form of uncritical assent from the viewpoint of the original endowment. "Taking pity on one's child not knowing how ugly he is himself. Even though

out the gate you have already changed."[140]

將山勤拈, "大凡衲僧, 佩肘臂下符, 具頂門上眼, 向一切萬境萬緣, 當頭坐斷, 豈不是箇無變異! 何故? 金剛正體, 湛寂凝然. 曺山雖得此意, 爭奈洞山憐兒不覺醜! 若是山僧, 待他道, '向不變異處去.' 只向他道, '者漢! 未出門早變了也.' "

[Explanation]

Jiangshan: … *before you have gone out the gate you have already changed* (means that the state of) profound calm and being frozen (in place) is likewise not established.

蔣山云云, 未出門早變了也者, 湛寂凝然, 亦不立也.

Again (Yuanwu) raised this story, saying, "Since he did not personally tread on the real earth,[141] how could he perceive thoroughly like this, and how could he fathom and measure via language and wit? Only after he has repeatedly practiced to the deepest level and reached the stage of no outflows (of frustrations) can he not be caged up. A student of the Way establishes an ambition, distances himself from the corporeal form, unites birth and death, mixes past and present, and eliminates coming and going. Then he must climb to a higher level (depend on lineage teachers) and pay a visit to the truth, which is the real source and the deepest realm. He manages his self, bringing it to light and revealing its purity, so that there is not a hair's breadth of thought that will fall into the sense-date that condition (the mind). Then and there the mind is like a dried-up tree and a rotten stump,

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it is like this, if everything is done according to the law there will be no people left." *Yunfeng yulu in Guzunsu yulu* 40 (XZJ 118.686c7ff.). Koga and Iriya, *Zengo jiten*, p. 482a, interpret this as "to take pity on your child, not knowing his ugliness." Cleary, *Blue Cliff Record,* p. 195, has "he seemed to be so fond of his child that he was unaware of being unseemly."

140 Unlike Dongshan, Yuanwu responded in the form of holding fast that did not permit any word spoken by Caoshan.

141 "Tread the real earth," volume 1 note 1290.

just like a very dead person without the slightest breath. Each mind will be without knowing, each thought-moment will not persist, and even though thousands of saints come forth, he cannot be changed and so a flower can grow from a dried-up tree and emit great opportunities/potential and initiate great functions,[142] and give rise to compassion and dispense pity. This then is the merit of no merit and the action of no action, so how could he fall into gain and loss or right and wrong! As soon as there is a mote of these remaining he will be buffeted by the world of birth and death and he will be unable to save himself, so how can he save others! The great being[143] Vimalakīrti did not stay at the stage of the Golden Grain (Thus Come),[144] but entered into the bars and brothels and performed the Buddhist service of great deliverance. Elder (Layman) Pang was the successor Buddha's[145]

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142 "Great opportunities/potential and great functions" mean to discard bonds and to lively reveal "the fundamental function." This is not a method of depending on cognitive discrimination and grasping the object, but means a manifesting function which tallies with the original endowment without interval when each and every word and deed follows the circumstances. It is viewed as being the Chan style that generally began from Mazu and was perfected by Linji. In cases where the great opportunity and great function are distinguished, great opportunity is the realm of enlightenment to the fundamental or original mind and Dharma essence as the original potential/opportunity; great function means the variety of functions that are applied actively beyond that.

143 "Great being" (*dashi*), another title of the bodhisattva, S. *mahāsattva*. Usually these two words in Chinese translation/transcription are combined as *pusa mohesaduo*. Mahāsattva is usually translated into Chinese as *dashi* and bodhisattva as *kaishi*. Although they are distinguished, they are identical in that both indicate a bodhisattva.

144 A former incarnation of Vimalakīrti. Layman Vimalakīrti became a Buddha, Golden Grain Tathāgata, in the past. Although he had become a Buddha in the past, he displayed the body of a bodhisattva according to normal theory in order to save sentient beings. See *Weimo jing xuanshu* 4 (T 1777.38.546c12), *Weimo jing lueshu* 3 (T 1778.38.597c26), and *Jingming xuanlun* 2 (T 1780.38.866b6).

145 A bodhisattva who will become a Buddha after the former Buddha enters nirvana and who occupies that position. This is Maitreya who is the successor bodhisattva to Śākyamuni Tathāgata. If he is born in the world once, in that sense he has become Buddha and he is called the successor in place for a lifetime. This rank is that of *samyak-saṃbodhi* (C. *dengjue*).

response body (nirmaṇakāya) but did not reside in the Tuṣita Heaven, abandoned his precious jewels and wove bamboo baskets on the Han River[146] (to make a living),[147] and had give and take with a great lineage teacher and came to the decision (that revealed the truth). This part (the original endowment)[148] is the style (transmitted) from the beginning (with the Buddha); none (of these transmitters) were not like this, so it is sure that as soon as a drop of water (falls and becomes) a drop of ice,[149] it is not bound by high and low (status),[150] and moulds and refines (students). Like Caoshan, Vimalakīrti, and Elder Pang, he cannot waste the compassionate vow.[151] Is that not beneficial? Since the other people of the world are confused and disturbed by dust (sense-data), why is it worth extending your feelings?"

又擧此話云, "自非踏着實地, 安能透徹如此, 豈以語言機思所可測量哉! 盖履踐深極, 到無滲漏之地, 然後, 羅籠不住. 學道之士立志, 外形骸一死生, 混古今絕去來, 要須攀上流, 造詣至眞諦, 實淵奧閫域, 打辦自己, 拔白露淨, 無絲毫意想,

146 Han River, the longest tributary of the Yangzi River.

147 This is known from the story of Layman Pang and his daughter Lingzhao. In particular, Lingzhao wove baskets and sold them and so supported her father. See *Seonmun yeomsong seolhwa* case 316.

148 "This part" is a same word as "matter of the original endowment" or "the one great matter of causation." This is an abbreviation by Yuanwu. It is the same as Dahui Zonggao's "This part that is the matter of great causation."

149 "A drop of water and a drop of ice" is a metaphor for there being not even room for a choice. This shows the scrupulously thorough investigation or using the mind. If you look at the examples used by the hero of this Dharma message, Yuanwu, in his collected sayings, one is as follows: "Rather the matter of this part is not to be said to exist with excellent teachers or to not exist with ordinary people (those who live in their village). That is to say it is not temporarily present, for it is exactly the same as a dead person, for just when it is present, it also does not give rise to a model and or delineates a form. Even if it is in usual (life), as soon as a drop of water (falls and that) drop freezes, it entirely eliminates consciousness and forms a work of non-action, nothing to do and no mind, the external and internal are clearly without boundaries, not being accompanied by the myriad dharmas, not being on the same path as the thousands of saints." *Yuanwu yulu* 15 (T 1997.47.782c14ff.).

150 "High and low," originally the court and the people.

151 "Compassionate vow" was a pledge to give rise to a greatly compassionate mind to save sentient beings. The same as the power of the vow of great compassion.

墮在塵然. 直下心如枯木朽株, 如大死人, 無些氣息. 心心無知, 念念無住, 千聖出來, 移換不得, 乃可以向枯木上生花, 發大機起大用, 興慈運悲, 乃無功之功, 無作之作, 豈落得失是非哉! 纔留一毫毛, 則抵捂於生死界, 自己未能度, 安可度人! 維摩大士, 不住金粟位, 入酒肆婬坊, 作大解脫佛事. 龐老子, 補處應身, 不住兜率陁, 棄却珎寶, 漢江織笊籬, 與大宗師, 擊揚與奪. 此段從上體裁, 莫不皆爾. 要須滴水滴凍, 不拘朝野, 陶冶
煆煉. 如曹山摩詰老龐, 乃可以不癈悲願, 不亦宜乎! 自餘人間世, 紛紜塵坌, 何足致胸次哉!"

[Explanation]

Again clarifies realization and conversion.

Not bound by high and low … means not to be used by the inner, the mind, or by the outer, the dharmas.

又: 明證化也. 不拘朝野云云者, 不被內外心法使殺也.

Cihang Liaopu ascended the hall and raised this story, saying, "Brethren! If you know the unchanging, then persistence is also thus. You must believe that this side and that side do not lack the corresponding function and they accompany each other, and the blood lineage (of the patriarchs) is not interrupted.

慈航朴, 上堂, 擧此話云, "好兄弟! 知不變異, 住亦如然. 須信者邊那邊, 應用不缺, 回互傍來, 血脈不斷."

[Explanation]

Cihang: This also illustrates realization and conversion. There is realization because it is unchanging, which is going everywhere and practicing conversion (there). Also, it is not only going, it is also walking, standing, sitting, and lying down, meaning there is not interruption (in its operation)

You must believe … means that the biased and upright (positions) change

places with each other.[152]

慈航: 此亦明證化也. 不變異故證, 一切處去行化也. 又非但去, 行住坐臥, 無有間斷也. 須信云云者, 偏正回互也.

152 "Biased and upright change places with each other" means that the biased position of discrimination (the changeless) and the upright position of no discrimination (going everywhere) change positions with each other without trouble, which reveals the essence. Biased position and upright position are two aspects of the five ranks theory of the Caodong lineage.

Case 890.

Caoshan and Quanzhou

曹山泉州

[Old case]

Because a monk asked, "I (Qingrui)[153] am orphaned and poor. I beg you master to rescue me," Caoshan said, "Cārya Rui,[154] come close." The monk came up close and the master said, "You drink three bowls of wine at the house of the Bai family in Quanzhou,[155] but still you say you do not wet your lips."

曹山因僧問, "清銳孤貧, 乞師拯濟." 師云, "銳闍梨, 近前來!" 僧近前. 師云, "泉州白家酒三盞, 猶道未沾脣."

[Explanation of the gongan]

Orphaned and poor: to have no father is to be orphaned[156] and to have no property is to be poor. That is (metaphorically speaking), he did not look after the treasure stored in his own home and he ran away from home,[157] and he drifted round other villages.

153 Qingrui, also Qingshui.

154 "Cārya," short for Ācārya, meaning a master who has the qualification to become a model for students, who can judge conduct and teach students. There are many cases in Chan literature where it is used to indicate an ordinary monk. Here likewise it is used as a word of respect by a master for a pupil or a monk his junior.

155 Quanzhou; one theory says it was Qingyuan.

156 "A young child who has lost a father is called an orphan," *Liji*, "System of the King."

157 These are words that Mazu told Dazhu Huihai. "Mazu asked Dazhu, 'Where did you come from?'

Cārya Rui, come close … Bai family in Quanzhou means that (Qingrui) spoke grandly but thought little and unrestrainedly, and that the wine of the Bai house was rich and strong, and in his drunkenness he still said it did not wet his lips.[158] So when Qingrui came so close he did so in accord with the words (of Caoshan), which is still saying "it did not wet my lips."[159] Even so, if you do not know Caoshan's intention, you will not escape trying to make a livelihood beneath the black mountains.[160]

孤貧者, 無父曰孤, 無財曰貧, 則自家寶藏不顧, 抛家散走, 流落他鄉也. 銳闍梨近前來, 又泉州白家云云者, 略略綽綽思大口, 醇醇釃釃白家酒, 醉中猶道未沾唇也. 則伊麽近前來時, 如是隨言近前, 是猶道未沾唇也. 雖然, 未知曹山意, 則未免黑山下作活計也.

Baiyun Zhibing's verse

The yellow gold that fills a room does not permit being close.
Alas! Grumbling, resigned to being orphaned and poor,
Without a clue, he drank another three cups of wine.
After he is drunk and disheveled he is really laughed at by others.

He said, 'I came from Dayun Monastery in Yuezhou.' Mazu said, 'What did you come here to do?' 'I came to seek the Buddha dharma.' Mazu said, 'What are you doing not caring for the treasure stored in your own house and running away from home? Here I do not have a single thing, so what Buddha dharma are you seeking?'" *Jingde chuandeng lu* 5 (T 2076.51.246c10ff.).

158 This evaluates that although he tried to have a conversation, his mind was befuddled so that he did not even know he was drunk, and he could not be a partner to speak with.

159 Words of Hongzhi Zhengjue, *Hongzhi guanglu* 4 (T 2001.48.43a10).

160 "Black mountains" is a metaphor of living after having fallen into a jet-black cave in the black mountains for only thinking, being trapped by discrimination and not being able to function in a lively way. According to the "Chapter on the World of Discrimination" in the *Jushe lun* (Abhidharmakośa), in three places to the north of Southern Jambudvīpa there are three layers of black mountains, so that in all there are nine black mountains. It is held that these places are very dark and are where evil demons live.

白雲昺頌, "滿屋黃金不肯親, 吁嗟甘自怨孤貧. 無端更飲三盃酒, 醉後郎當笑殺人."

[Explanation]

Baiyun: The first couplet talks of when that monk (Rui) was confused. The last couplet talks of him not understanding the sentences spoken by Caoshan.

白雲: 前二句, 言這僧迷時也. 後二句, 言又向曹山言句裏認着也.

Yuwang Jieshen's verse

Pitiful, Qingrui is orphaned and very poor.
Three glasses of the Bai wine have not passed his lips.
Even though he goes to take the scenes of his old home,
There is no need to betray the sole sober/awakened person.[161]

育王諶頌, "可憐清銳大孤貧! 白酒三杯未入唇. 趂取故園風物在, 不須辜負獨醒人."

[Explanation]

Yuwang: *Goes to take* … means he returned to his roots and went back to his origin.

No need to betray … means that not drinking and being sober alone is a betrayal.

161 "The sole sober person" means that although everyone is drunk, this person alone is sober. Originally these words indicated Qu Yuan, but it came to be used as a general idea that illustrated a person who did not follow popular customs. "The people of the world are all soiled, only I am pure./ The mass of people are all drunk, I alone am sober." *Chuci* [Songs of Chu], "Yufu" (Fisherman). "He said that in his lone boat (moored to) the bank of the cold river./ He did not meet with that lone sober man." Du Mu, "Presented to the Fisherman."

育王: 趂取云云者, 返本還源也. 不須云云者, 不飲獨醒, 是辜負也.

Xuedou Chongxian offered a separate reply:[162] "Cārya Rui responded 'Yes.' What is the mental operation[163] of this (word)?"

雪竇顯別, 銳闍梨應喏, "是什麼心行?"

[Explanation]

Xuedu: When he responded yes, he meant that he pushed the ox's head down to eat the grass.

雪竇: 當應諾時, 按牛頭喫草也.

Xuanjue verified[164] this, "Where did he give him wine to drink?"

玄覺徵, "什麼處是與他酒喫?"

[evaluation]

Xuanjue: The former master (Caoshan) did not have these words.[165]

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162 "Separate reply." This is to reply with your own separate words that are different in content to the reply already given in a dialogue between other Chan masters. Although this is not a direct reply on the scene to that question, as a reconstruction of that transmitted dialogue, this is a method of showing your own Chan ability.

163 "Mental operation," see note 54.

164 This reveals one's own views via the form of enquiring into the original point of a dialogue in a gongan.

165 Because Caoshan had such words that were a barrier-gate that had to be investigated they could not be accepted as is. "He heard that when Chan master Fojian was holding a night consultation and he raised the story (gongan) of Zhaozhou's cypress tree, when Juedie Zi said, 'The previous master (Zhaozhou) did not have these words. It's best not to slander the previous master.' As a result he doubted greatly and after he had cultivated (this gongan) for a long time, one evening he clearly made a break-through." *Wudeng huiyan* 19, "Entry on Wenju Xindao" (XZJ 138.770b18ff.).

玄覺: 先師無此語也.

Songyuan ascended the hall and raised this story, saying, "Although Cārya Rui (thought) he was throwing away a brick and bringing in jade, he did not know he was exchanging (the brick) for an unbaked brick. Even though Caoshan deeply discerned the question asked (by Rui), regrettably he could not equally give him provisions for his original endowment and excused him from up till now making his livelihood under the black mountains."

松源, 上堂, 擧此話云, "銳闍梨抛塼引玉, 不知換得个墼子.曹山雖來風深辨, 可惜不一等與他本分草料, 免致今時向黑山下作活計."

[Explanation]

Songyuan: *He was throwing away a brick* … means that Caoshan impeded him and that monk made his livelihood in the caves of the demons.[166] If has given him the provisions for his original endowment, he would have escaped being tested by Songyuan.

松源: 抛塼云云者, 曹山誤他, 這僧鬼窟裏作活計. 若與他本分草料, 免被松源點撿也.

166 The meaning of "the caves of the demons" here resembles the words "black mountains." The words "make a livelihood" here means that he tried to understand by knowing via discrimination.

Case 892.

Caoshan's "Rabbit Horns"[167]

曹山兎角

[Old case]

Because a monk asked, "I do not ask about 'this mind is Buddha,' but what is this 'not mind not Buddha'?" Caoshan said, "Rabbit horns are useless non-existence, ox horns are a useless existence."[168]

曹山因僧問, "卽心卽佛, 卽不問, 如何是非心非佛?" 師云, "兎角不用無, 牛角不用有."

[Explanation of the gongan]

Rabbit horns do not exist; there is no necessity for them to not exist. Ox horns exist; there is no necessity (to make) them to exist. If so then does (this mean) that both exist and do not exist are not established? There is no need (to say) that rabbit horns do not exist, so he again says they do not exist. There is no need (to say) that ox horns exist, so he again says they exist. So then this

[167] Neither a rabbit has horns or an ox lacks horns is correct. This appreciation has been taken up ever since Mazu's huatou of "this mind is Buddha" and "not mind not Buddha." These two were applied and converted into a tightly shut barrier-gate.

[168] The verses of Caotang Shanqing contain an example of a counter-application related to the gongan of "this mind is Buddha" and "not mind not Buddha" that were first raised by Mazu Daoyi. "The rabbit's horns are a useless existence,/ The ox horns are a useless non-existence./ Existence and non-existence are both incorrect,/ So their fragrance fills the roads." *Songgu lianzhu tongji* 9 (XZJ 115.99a4ff.).

mind is Buddha is simply this mind is Buddha; and not mind not Buddha is simply not mind not Buddha.

兎角是無, 不用無; 牛角是有, 不用有. 則有無俱不立耶? 兎角無不用, 更言無; 牛角有不用, 更言有. 則卽心卽佛, 但卽心卽佛; 非心非佛, 但非心非佛也.

Xinwen Tanben added the comment: "Caoshan did not allow excess, did not allow lack, regarding both these as equivalent. So then this is not yet a sentence that goes beyond the norms. Do you wish to know a sentence that goes beyond the norms? Standing alone transcendent without companions, his whole body does not show any traces of going and coming."

心聞賁拈云, "曹山, 不敎剩不敎欠, 可謂兩平. 然則未是出格句. 要識出格句麼? 獨立超然無伴侶, 通身不顯去來蹤."

[Explanation]

Xinwen: Even though Caoshan's standpoint does not allow excess or lack, there are still traces present.

心聞: 曹山地, 雖然不敎欠剩, 猶有蹤迹在.

Case 911.

Baishui's "Sound Precedes"

白水聲前

[Old case]

Chan master Baishui Benren of Gaoan ascended the hall and said, "I usually do not want to fool sons and daughters of ordinary families with sound precedes and sentence follows.[169] This is because sound is not sound and matter is not matter." At that time a monk asked, "What is sound is not sound?" The master said, "Can I call it matter?"[170] The monk said, "What is matter is not matter?" The master said, "Can I call it sound?" That monk bowed and the master said, "Now say, am I explaining it for you or am I speaking in answer for you? If you can distinguish these I will allow that you have an entrance (to enlightenment)."

高安, 白水本仁禪師, 上堂云, "老僧尋常, 不欲向聲前句後, 皷弄人家男女. 何故? 且聲不是聲, 色不是色." 時, 有僧問, "如何是聲不是聲?" 師云, "喚作色得麼?" 僧云, "如何是色不是色?" 師云, "喚作聲得麼?" 僧作禮, 師云, "且道! 爲汝說? 答汝話? 若人辨得, 許你有箇入處."

[Explanation of the gongan]

This talk of sound and matter (indicates that) speech is sound and letters are material.

169 Mujaku Dōchū, *Kattōgosen*, p. 228b, notes that "sound and color/matter" often mean words and sentences.

170 A negative query. That is, it means sound must only be called sound.

Sound precedes and sentences follow means that it is not before sound and matter, and that it is not after sound and matter.[171] It is like the flowers bloom before the moon shines down.

I usually do not want … means to accept the opportunity (teach)[172] with respect to before sound and matter which is divorced from the attributes of language and from the attributes of letters.[173]

Can I call it matter … *can I call it sound* means that sound is sound and matter is matter, and so this means that (when) he previously instructed the assembly that it was not divorced from sound and matter, that he was not separately grasping not sound and matter. This is that seeing and hearing is not seeing and hearing, there is no other sound and matter that I can present to you.

Am I explaining it for you … : Explaining is explaining the principle and explaining particulars, so answering then is answering in judgment. Sound is simply sound, matter is simply matter, so I explain it for you. Since sound and matter are not sound and matter, I speak in answer to you. If you can know that as sound and matter are not sound and matter, you have that entrance (to enlightenment).

此話聲色者, 言聲字色也. 聲前句後者, 非聲色前頭, 非聲色前後也. 如花前月下也. 不欲云云者, 離言語相, 離文字相, 向聲色前頭接機也. 喚作色得麽, 喚作聲得麽者, 聲是聲, 色是色也, 則從前示衆, 非離聲色, 別取非聲色也. 卽此見聞非

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171 This is presented as a huatou that cannot be explained by saying anything about it. Weishan Lingyou had a similar huatou. "Grand and imposing, glowing and resplendent! Before sound (was emitted) it was not sound, and after matter (appeared) it is not matter. Just as a mosquito lands on an iron ox, so there is no place for you to insert your sting." *Weishan yulu* (T 1989.47.578a2).

172 "Accepting the opportunity" or *jieji*. The *jie* of words such as *jiejian* or *jiede* mean to meet students and teach them; the *ji* expresses the student's ability or opportunity. Compare with *jiewu dusheng,* to rescue sentient beings.

173 These are shortened forms of words of Dahui Zonggao: "The Buddha dharma's essential marvel is divorced from the attributes of speech, divorced from the attributes of letters, and divorced from the attributes of mental conditioning (recognizing the environment), and cannot be sought by having mind, cannot be sought by being without mind, cannot be reached by language, and cannot be comprehended by calm silence." *Dahui yulu* 5 (T 1998A.47.829b26ff.).

見聞, 無餘聲色可呈君也. 爲汝說云云者, 說則說理說事, 答則答斷也. 聲但聲色但色, 則爲汝說也, 卽聲色而非聲色, 則答汝話也. 若也知得, 卽聲色非聲色, 有箇入處也.

Danxia Zichun's verse

Matter itself is matter, sound itself is sound.
Where the oriole freshly sings, the willows and mist are light.
At each door there is a road that goes to the capital,
The three islands[174] float across the sea in the moon bright.[175]

> 丹霞淳頌, "色自色兮聲自聲, 新鶯啼處柳煙輕. 門門有路通京國, 三島斜橫海月明."

[Explanation]

Danxia's … *the three islands float across* … means that the present sound and matter are the place where the body is hidden.[176]

丹霞云云, 三島斜橫云云者, 當聲色有隱身處也.

174 "The three islands," although literally meaning three islands, here indicate the three mountains of Penglai, Fangzhang and Yingzhou, where the immortals live. These mountains are located in the sea and so are called islands. Mt. Penglai is also called Penglai Island. This is an expression for the realms of the immortals.

175 See *Xutang ji* 4 (XZJ 124.570b16).

176 This means that the realm of the immortals where you hide yourself and live apart from the world is not separate from or removed from the sound and matter in front of your eyes. That is, the world the immortals live hidden in is not a distant place from the world, and is explained as being in the matter seen and the sound heard around you.

Yuanwu Keqin's verse

Sound emits from space; matter is born of non-existence,
But (when) sound precedes and the phrases follow, it is ever vaguer.
The gaps do not permit even a hair (to enter),
So how can it be named and given form?
Imposingly in a perfect response, not a trifle (to be known),
Cleverly displayed the forge-bellows,[177] wasting an explanation.
How can one compare the forbearance of non-birth[178] under a staff- blow
With the path filled with hearing, seeing and fragrance?[179]

> 圓悟勤頌, "聲出虛色生無, 聲前句後轉塗糊. 間不容髮, 安可名摸! 堂堂圓應沒錙銖, 巧張爐鞴費分疎. 爭如棒下無生忍, 聞見馨香滿道塗!"

Cihang Liaopu's verse

Sound originally is not matter and matter is not sound,
So cup your ear to see and use your eyes to hear.

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177 "Forge-bellows," see note 316 case 1122.

178 "Forbearance of non-birth under a staff-blow" is a world that shows the fundamental truth (forbearance of the Dharma of non-birth) under the wielding of the staff. It forms a pair with "confronting the opportunity, he does not yield to the teacher." This means that in the circumstances where the ability/potential of original endowment is displayed that even though the opponent calls himself the master, you do not yield to him and so the staff is wielded. These are words that show the strict rule that does not discriminate between the master and the student. "(Nanyue) asked Fengxue, 'What do you think about the single staff-blow of the southern region?' Fengxue said, 'Do you think it special?' Fengxue then asked, 'What does your reverence think about the single staff-blow here?' The master picked up his staff and said, 'The forbearance of non-birth under the staff-blow is to confront the opportunity and not yield to the master.' " *Nanyuan yuyao* in *Guzunsu yulu* 7 (XZJ 118.239b6ff.).

179 This establishes a tension that is not biased to either side when contrasting the expedient means of the blow that points to the preverbal with the phenomena that clearly show something just as perfume spreads everywhere.

It is not a negligence that fools you.
Birds sing and flowers fall, by themselves full of emotion.

慈航朴頌, "聲本非色色非聲, 把耳來看著眼聽. 不是等閑相皷弄, 鳥啼花落自多情."

Xuedou Chongxian added a comment: "Benren is very strange! In short, he desirously looked to the heavens above. Since it was not that the sounds precede and the sentences follow, how then could he enter (heavens)?"

雪竇顯拈, "本仁也甚奇怪! 要且, 貪觀天上. 旣非聲前句後, 且作麼生入?"

[Explanation]
Xuedou: What errors do sound and matter have? This originally was raised simply to instruct the assembly.

雪竇: 聲色有什麼過. 此本, 但擧示衆也.

Jiangshan Faquan added the comment: "There was never a day when Reverend Benren finished fooling the sons and daughters of ordinary people. *Since sound is not sound,* why not call it matter? Since *matter is not matter,* why not call it sound? Say, am I (Jiangshan) and Benren the same or different? If you can understand this, I will also allow that you have this entrance path (into enlightenment)?"

蔣山泉拈, "本仁和尙, 皷弄人家男女, 未有了日在. 旣然聲不是聲, 如何不喚作色, 旣然色不是色, 如何不喚作聲? 你道! 蔣山與本仁同別? 若向遮裏會得, 亦許你有个入路."

[Explanation]
Jiangshan: *Benren … ordinary people* (was said) because he penetrated through sound and matter. If sound is not sound, and the attributes of sound cannot be obtained, and sound and matter are not two (things) and do not

hinder each other, then (sound) is also called matter. What follows (on matter) resembles this. This master (Benren) established sound and matter, but Jiangshan did not establish sound and matter.

I will also allow that you have this entrance path (shows that) where you do not enter via sound and matter is arrival (at this entrance).

蔣山: 本仁至了日者, 透出聲色故也. 聲不是聲, 則聲相不可得, 聲色無二不妨, 亦喚作色. 下倣此. 此師立聲色, 蔣山不立聲色. 亦許你有箇入路者, 不入聲色處到底也.

Dawei Huaixiu added a comment: "Benren only knew that the earth is broad but did not understand that heaven is vast.[180] What does (he mean by) sound is not sound? Do not follow the noise. What does (he mean by) matter/color is not matter? Do not follow the green and yellow. Now if you only search for that body which is at ease by sound precedes and sentences follow, then naturally there will be another life (beyond that).[181]

大潙秀拈, "本仁, 秖知横千, 不會竪百. 如何是聲不是聲? 莫逐音響. 如何是色不是色? 莫逐青黄. 且從但向聲前句後, 覔箇安身, 自然別有生涯."

[Explanation]

Dawei: *Do not follow the green and yellow* means to not fall into (the trap of) sound and matter/color.

Now if you only … another life means according to Benren that you (find)

180 Only knowing the realm before sound and matter and not knowing there is realm where all of these are revealed. Here the words are not literally heaven and earth, but "the horizontal thousand" and "vertical hundred." Thousand and hundred are full numbers and so are adopted to mean very broad or high.

181 "Another life" is one's own distinct life. Here "another" means individual, exceptional or special; and "life" means living or livelihood. It means your own particular style of original endowment that you have to grasp by yourself and live with your whole life. That is, it means your own individual ability and techniques that are not subordinated to the opinions of your teacher or other people.

that body at ease in sound and matter. The word *naturally* seems to be a redundant insertion.

大溈: 莫逐至青黃者, 不落聲色也. 且從但向云云者, 從他本仁, 向聲色安身也. 自然二字, 疑衍文也.

Fazhen Shouyi added a comment: Benren was extremely loquacious. If there are no following words, what use would that be? Even though it is like this, it must not be let go.

法眞一拈, "本仁大殺葛藤. 若無後語, 堪作甚麼? 然雖如是,放過卽不可."

[Explanation]

Fazhen: *Very loquacious* … means that his instructions to the assembly and dialogues are loquacious.

Following words are am I explaining it for you or am I speaking in answer for you.

Must not be let go means that he still had not got/understood nothing to do.

法眞: 大殺云云者, 示衆問答, 是葛藤也. 後語者, 爲汝說答汝話, 是也. 放過卽不可者, 猶未得無事也.

Kumu Facheng ascended the hall and raised this story, and when he came to *Can I call it sound?* said, "Gentlemen, although the ancients were very compassionate, why couldn't they not distinguish perfume and stink or differentiate the (waters of) the (dirty) Jing and (clear) Wei (rivers)? I (Xiangshan) usually likewise do not want to fool the sons and daughters of ordinary people with sound precedes and sentences follow. Why? Rather than smash my body into motes of dust, in the end it is best not to blind the eyes of sentient beings."

枯木成, 上堂, 擧此話, 至 '喚作聲得麼?' 師云, "諸仁者, 古人慈悲大甚, 爭奈薰蕕不辨, 涇渭不分! 香山尋常, 亦不欲向聲前句後, 鼓弄人家男女. 何故? 乍可碎

身若微塵, 終不瞎箇衆生眼."

[Explanation]
Kumu: Not establishing sound and matter is arrival (at enlightenment).

枯木: 不立聲色到底也.

Yunmen (Dahui) Zonggao held up his whisk[182] and raised this story, saying, "Benren took a string of rosary beads and exchanged them with the eyeballs of people of the world, but instead that monk took a (useless) piece of cord,[183] and without even wielding a weapon threaded it through his nose.[184] Later, Senior Shun (Yunju Xiaoshun) added the comment, 'Benren already entered the grass[185] and that monk also fell into a remote village. So then, because the songs "Bright Spring" and "White Snow" were difficult for the people of the time to harmonize with,[186] the village songs and shrine dances suited people everywhere.'[187]" The master said, "Although Senior Shun is correct, he could not escape (the error) of following and pulling on

182 See note 79.

183 "Piece of cord" is a piece of severed string that threads through cash or a cord that has broken off. A metaphor for something useless.

184 "Threaded it through his nose" or "threaded through a person's nose" means to put a nose-ring through the nose of an ox and so be able to lead the ox around as you wish. Although it usually means the expedient means of holding fast used by a master to direct a student, here it is used in the sense of having mastery by removing all techniques from the opponent.

185 Koga and Iriya, *Zengo jiten,* p. 468a, glosses this is to descend to a lower level to teach people.

186 The tunes "White Snow" and "Bright Spring" were the names of refined and elegant songs of the state of Zhao during the Warring States period. The locus classicus is a song titled "Response to the King of Chu" by Song Yu (290–223 B.C.) that is included in the *Wen xuan*. When the traveler in the poem sings these two songs, the audience dropped off, but when he sang village songs he had a large audience. The closest source is probably a poem by Cen Shen (715–770) found in *Tangshi xuan,* which has an almost identical line.

187 *Zongmen niangu huiji* 31 (XZJ 115.868a11ff.).

people. The senior holding up this whisk (I) will risk embarrassment[188] and explain it thoroughly for you. *Sound is not sound and matter is not matter.* He compliantly follows the words of others.[189] When the gods come forth the demons disappear. The tunes 'White Snow' and 'Bright Spring' could not be harmonized, the village songs and shrine dances are all mixed up."[190] He struck the meditation bench with his whisk and said, "This is definitely not a sound." Again he raised it up, saying, "This definitely is not matter. Then ultimately what is it?" He shouted once and said, "At this time, if you do not investigate the source, wait for the future to ask Maitreya."[191]

雲門杲, 秉拂, 擧此話云, "本仁將一穿雲居子, 換却天下人眼睛, 却被這僧將一條斷貫索, 不動干戈, 穿却鼻孔. 後來, 舜老夫拈云, '本仁, 旣已入草, 遮僧, 又落深村. 然則陽春雪曲, 時人難和, 村歌社舞, 到處與人合得着.' " 師云, "舜老夫, 是則也是, 未免隨摟揪. 秉拂上座, 不惜眉毛, 爲諸人說破. '聲不是聲, 色不是色! 馬後驢前, 神出鬼沒. 雪曲陽春和不齊, 村歌社舞且溷.' " 以拂子, 擊禪床云, "遮箇決定不是聲." 復擧起云, "者个決定不是色. 且畢竟是个什麽?" 喝一喝云, "此時, 若不究根源, 直待當來問彌勒."

[Explanation]

Yunmen: *A string of rosary beads* is like the seeds of the varnish tree,[192] which seem to be the same, but are not.

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188 "Risk embarrassment," see volume 1 note 793.

189 "Compliantly follows the words of others," see volume 1 note 1436.

190 Although Baishui Benren displayed skilful means that could suit anyone, this means that even these invited confusion.

191 This means that you must on the spot know the basis from the sound made by the whisk and the matter/color seen in it, but it will never be possible if you try to know it by investigating via discrimination.

192 "Seeds of the varnish tree" is written variously. These are the seeds of a large broad-leafed deciduous tree belonging to the *Sapindaceae genus*. These seeds are used for making rosaries. Note that these trees are according to dictionaries variously called the soapberry tree or Chinese bladdernut; *Sapindus mukurossi* or *Koelreuteria paniculata*.

But instead … through his nose means instead (the monk) changed (the eyeball)[193] and established it inside sound and matter instead.

Benren had entered the grass … means that sound and matter are not sound and matter, which is the wild grass and remote village.

The tunes 'White Snow' and 'Bright Spring' is to not fall into (maintaining that) sound and matter are not sound and matter.

Village songs and shrine dances … is (to maintain) that sound and matter are not sound and matter is what that monk is at one with.

Sound is not sound … demons disappear means sound is not sound, matter is not matter.

Compliantly he follows the words of others is that sound and matter when the gods appear and the demons disappearing.

The tunes 'White Spring' and 'Bright Spring' … means he did not approve of Senior Shun's (words).

Village songs and shrine dances … means he did not approve of Benren's (words).

Definitely is not sound … and on means that the said sound and matter is absolutely nothing to do.

雲門: 雲居子者, 如此方木楤子, 似而不似者也. 却被至鼻孔者, 被他喚,又向聲色裏著倒也. 旣已入草云云者, 聲色非聲色, 是荒草深村也. 陽春雪曲者, 不落聲色非聲色處也. 村歌社舞云云者, 聲色非聲色, 是這僧合著處也. 聲不是聲至鬼沒者, 聲不是聲, 色不是色. 馬後驢前聲色, 是神出鬼沒也. 雪曲陽春云云者, 不肯舜老夫也. 村家社舞云云者, 不肯本仁也. 決定不是聲云云已下, 當聲色徹底無事也.

193 According to Dahui's text,喚 is clearly a mistake for 換 , and in this case it is shorthand for 換却眼睛.

Case 926.

Nanta's "Songthrush"[194]

南塔百舌

[Old case][195]

Because a monk asked, "What is the jewel of the Dharma-body?" Nanta said, "The songthrush[196] does not rest on the branches but talks, so how can the phoenix permit them to share the roost."[197]

南塔因僧問, "如何是法身寶?" 師云, "百舌未休枝上語, 鳳凰那肯共同捿?"

194 The phoenix is compared to the Dharmakāya, the songthrush to the nirmaṇakāya. Here it is a gongan that adopts the usual ideas that arise from that.

195 *Konggu ji* case 45 (XZJ 117.581b3ff.) records the following comment by Wuyan Nankui about this sentence: "This cannot be seen by any of the five eyes (physical, divine, insight, dharma, and Buddha eye)."

196 "Songthrush," S. *jihva-śata, kohila,* a dark thrush. A bird belonging to the *turdidae* genus. Also called the "hundred-tongue bird" or shrike. Its song is excellent and it imitates all kinds of bird song, hence its name. It metaphorically illustrates a loquacious but unsubstantial person. "A person of many words has a voice like a songthrush." *Huainanzi,* "Shuoshan xun." The commentary on this by Gao Tou says, "Hundred-tongues is the name of a bird. It can alter its tongue to imitate the sounds of all (hundred) birds and therefore it is called hundred tongues. It is used as a metaphor for people who have many words but are of no help in matters."

197 In *Konggu ji* case 45, there is the following comment on this sentence: "The Persian (traders) of the South Seas nod their heads as they laugh." The "Evaluation" of the same case (XZJ 117.582a2) says, "The Persian (traders) of the South Seas know the value of items and do not need to again put it on a touchstone."

[Explanation of the gongan]

Jewel of the Dharma-body: Of all the jewels, the Dharma jewel is the best, and of all the Dharma jewels, the Dharma-body is the very best.

Songthrush … share the roost: The Recompense (sambhoga) and conversion (nirmaṇa) bodies are "the songthrush not resting on the branch but talking," while the Dharma-body is the phoenix.

法身寶者, 於諸寶中, 法寶爲上, 於諸法寶中, 法身爲最也. 百舌云云, 至同捿者, 報化二身, 是百舌未休枝上語, 法身是鳳凰也.

Touzi Yiqing's verse

The pine grows at the edge of cliffs, where the crane rests at ease.[198]
The phoenix comes out from the Cinnabar Mountain,[199] the simurgh forms a flock.[200]
Facing the wall (Bodhidharma) was still unaware of events outside the hermitage,[201]
So why did Vimalakīrti struggle to speak so much?[202]

投子青頌, "松生嵓畔鶴停穩, 鳳出丹山鸞並群. 面壁尙虧庵外事, 淨名何苦大言論!"

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198 Comment in the *Konggu ji*, "It is not worth sitting."

199 "Cinnabar Mountain," a mountain where phoenixes live. It comes from another name for the phoenix, the cinnabar mountain bird. "To the west of the desert and to the south of the Cinnabar Mountain there is an egg of the phoenix which the people of the fertile region eat." *Lushi chunqiu,* "Benwei."

200 A comment in the *Konggu ji:* "Birds of a feather flock together." The simurgh was thought to be a kind of phoenix.

201 A comment in the *Konggu ji,* "Only knowing there is this one."

202 A comment in the *Konggu ji,* "Not knowing that there are two."

[Explanation]

Touzi: The pine grows … shows that the Dharma-body is improvement.

The phoenix comes out … (indicates) the Dharma-body, recompense body and conversion body.

Facing the wall … (means) to lean to one side.

So why did Vimalakīrti … is that Vimalakīrti pointed out his long (silence).

If so then why must the Dharma-body be an improvement, and the recompense and conversion (bodies) are sufficient?

投子: 松生云云者, 法身向上也. 鳳出云云者, 法身報身化身也. 面壁云云者, 達摩面壁, 只靠一邊也. 淨名云云者, 維摩指出良久處也. 然則何必法身向上, 報化邊事恰好.

Case 931.

Daguang's "Bodhidharma"

大光達磨

[Old case]

Because a monk asked, "Was Bodhidharma a patriarch?" Chan master Daguang Juhui of Tanzhou said, "He was not a patriarch." The monk said, "Since he was not a patriarch, why then did he come (to China)?" The master said, "Because you could not be made a patriarch." The monk said, "What about after I have been made (a patriarch)." The master said, "Then you will know he was not a patriarch."

潭州, 大光居誨禪師, 因僧問, "只如達磨, 還是祖否?" 師曰, "不是祖." 僧曰, "旣不是祖, 又來什麽?" 師曰, "爲汝不薦祖." 僧曰, "薦後, 如何?" 師曰, "方知不是祖."

[Explanation of the gongan]

Was Bodhidharma … : Elsewhere it is said, "When saints appear in the world they only transmit words to people."[203] Therefore he used this idea to ask this question.

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[203] Words of Jiufeng Daoqian. "A monk asked, 'I have heard that you have said, "When the saints appear in the world they are only people who transmit words." Is that so?' The master said, 'It is.' 'The World Honored One pointed at the sky with one hand, and pointed at the earth with his other hand, and said, "In heaven above and below only I am honored." Why do you say that he was a person who transmitted words?' The master said, 'It was just because he pointed at the sky with one hand and pointed at the earth with another hand, that I said he was a person who transmitted words.' " *Liandeng huiyao* 22, "Entry on Jiufeng Daoqian" (XZJ 136.791a14ff.), or *Wudeng huiyuan* 6, "Entry on Jiufeng Daoqian" (XZJ 138.194b6ff.).

He was not a patriarch means Śākya (muni) is a door-keeper and Bodhidharma is a person who transmits his words.[204]

Because you could not be made a patriarch means he could not be made an original, elder patriarch.[205]

Then you will know he was not a patriarch has the sense of then you will know the meaning of the previous *he is not a patriarch*.

只如達摩云云者, 他處云, "諸聖間出, 只是傳語人." 故以此意爲問也. 不是祖者, 釋迦把門漢, 達摩傳語人也. 爲汝不薦祖者, 不薦本來祖翁也. 方知不是祖者, 方知前來不是祖之意也.

Danxia Zichun's verse

The continued flame of Shaolin is a remarkable event.[206]
In December nights the plum blossom, the branches like after snowfall.
In past years Huangbo had some words,
So in the Tang country (China) Chan masters disappeared.[207]

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204 As seen in note 203, although originally the words "a person who transmits words" were said of Śākyamuni, it is also shown that he similarly had the status of a "door-keeper." As a dragging down of a representative person who was respected by Doctrine and Chan, it reconstructs him through a huatou that cannot be sought via the differentiation of high and low.

205 Means he is not a patriarchal teacher who is outside, but that is you yourself who is born as a patriarchal teacher.

206 Just as the flame of a single lamp sets alight many lamps, this indicates that the Chan lineage continues uninterrupted from Bodhidharma. Shaolin (here Xiaolin) is the Shaolin Monastery where Bodhidharma stayed. Thus it is used to indicate Bodhidharma.

207 Words of Huangbo: " 'Do you know that there are no Chan masters in the state of Tang?' At that time a monk came forth and asked, 'The venerable elders of all directions all gather assemblies and teach them, so why do you say that there are no Chan masters?' The master said, 'I did not say there is no Chan; I only said there are no masters.' " *Jingde chuandeng lu* 9, "Biography of Huangbo Xiyun" (T 2076.51.266b26ff.).

丹霞淳頌, "小林續燄事堪奇, 臘夜梅開雪後枝. 黃蘗昔年曾有語, 大唐國裏沒禪師."

[Explanation]

Danxia: The first couplet means that he transmitted that which cannot be transmitted, and the last couplet say there is no transmission, which is (the same as) saying "Bodhidharma did not come to the eastern land (China)."[208]

丹霞: 上二句, 無傳受處傳受. 下二句, 言無傳受也, 達摩不來東土云云.

Tiantong Zhengjue ascended the hall and raised this story, saying, "Which is the patriarch? (The patriarch) has a position respected in the family genealogy and is the root of the two modes[209] and is the mother of myriad phenomena. In the gate of the establishment of salvation methods[210] there is no need to transform the ability/potential, and in the stage of the realm of reality,[211] how can you advance a step? You can pass along the thread of a

208 This is a sentence well known in Chan ever since it was used by Xuansha Shibei. Just as Bodhidharma did not come to China to transmit the Dharma, so too the second patriarch, Huike, did not go to India in search of the Dharma. There is no Dharma to be transmitted or received, and this shows the principle that all people individually possess the basis for enlightenment. "One day Xuefeng asked, 'Which is (the real) Bei Dhūta (Xuansha)?' He responded, 'In the end I will not be deceived by other people.' On another day Xuefeng called out to him, 'Bei Dhūta! Why not go and consult (Chan masters) all over the place?' The master said, 'Bodhidharma did not come to China, the second patriarch did not go to India.' Xuefeng approved of this." *Jingde chuandeng lu* 18, "Biography of Xuansha Shibei" (T 2076.51.344a4ff.).

209 "Two modes" are heaven and earth or yin and yang. These are the two fundamentals or principles that move all things.

210 Salvation methods are expedient means used to teach and is contrasted to the original endowment that has no expedient means. "What is it that one cannot do with salvation methods? A patched-cloth monk's endowment has nothing to do with them at all." *Wudeng quanshu* 94, "entry on Wuyou Yunhai Min" (XZJ 141.870a13).

211 The same term as "the stage of reality." This is a realm that permits only the original endowment itself that is not understood by an expedient means.

road in the green mountains, the moon shines on the cold macaque where its cries are not heard.

天童覺, 上堂, 擧此話云,"阿那箇是祖? 位崇家譜, 二儀之根,萬象之母. 建化門, 未要轉機, 實際地, 如何進步? 青山線路相通, 月落寒猿啼斷處."

[Explanation]

Tiantong: This simply illustrates (the meaning of) the original elder patriarch.

天童: 但明得本來祖翁也.

Case 949.

Luopu's "Return Home"[212]

洛浦歸鄉

[Old case]

Because a monk asked, '"What about when I am about to return home?" Luopu said, "Your house is destroyed, the people are gone, so to what do you return?" The monk said, "If that is so then I will not return home." The master said, "The remaining snow in front of the courtyard is melted by the sun, but will I have to sweep away the swirling dust in my room?"[213]

洛浦因僧問, "學人擬歸鄉時, 如何?" 師曰, "家破人亡, 子歸何處?" 僧云, "恁麽則不歸去也." 師云, "庭前殘雪日輪消, 室內游塵遣誰掃?"

212 This is a gongan on a dialogue concerning the matter of original endowment by taking up the topic of Luopu Yuan'an (834–898) returning to his home town. It shows Luopu's eye of appreciation through the method of approving and denying in a one-sided fashion; either he goes home or he does not. Not returning is the path of improvement, going home is the path of descent. Therefore this shows the Chan ability of the unimpeded development of descent while not being attached to improvement.

213 Expecting someone to sweep away the dust in his room is a symbol that he must return home. Following on from this dialogue Luopu composed the following gāthā: "When I resolved to return home, I rode a boat across the five lakes./ When I raised the punting pole, the stars and moon were hidden./ When I rested the oars the orb of the sun was alone (in the sky)./ Releasing the hawser I left the evil shore,/ Unfurled my sail to go on the correct path./ When I arrived my home was completely ruined/ And so I escaped being a stupid resident." *Wudeng huiyuan* 6 (XZJ 138.203a17ff.).

[Explanation of the gongan]

Return home means to return to the origin and revert to the source.[214]

Your house is destroyed, the people are gone … (is to say) I really have no home in which to seek my younger brothers and sisters, so where (is the house) you are now visiting to see your parents?[215]

The remaining snow in front of the courtyard … (is to say) you still must return home. It is like saying, "You must not eliminate human emotions."[216]

歸鄉者, 返本還源也. 家破人亡云云者, 我已無家尋弟妹, 君今何處訪庭闈? 庭前殘雪云云者, 又須歸去. 如云, '不可人情斷絶去也.'

Shimen Yuanyi's verse

The people gone and house ruined, he also forgot to return,
And there is nobody to sweep out the red dust filling his room.

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214 "Return to the origins and revert to the source" means to go back to the origins. "Origin" is in the sense of the place where things were originally or the roots from which something originally came. This is the same as home town. It is a word widely used in Huayan doctrine and Chan literature. Dongshan Fanyan, following the words of the subject of this gongan, Luopu, expressed this idea: "He ascended the hall and said, 'On the twentieth day of the last month, when the year was about to end, for ten thousand leagues there are those who were not able to return home, and all of you, assembly, are the guests of other villages, so is there anybody who has returned to their origin or reverted to their source?' He struck with his whisk, saying, 'The remaining snow in front of the courtyard is melted by the sun. Who will I have to sweep away the red dust in my room?' " *Xu chuandeng lu* 22, "Biography of Dongshan Fanyan" (T 2077.51.619a6ff.). "Always turning thus the wheel of the unending Dharma will cause sentient beings to return to their origin and revert to their source." *Huayan jingshu* 1 (T 1735.35.503c20).

215 This is a line from the poem by Du Fu, "Sending off Han the Fourteenth at Jiandong to Visit His Superiors."

216 Words of Dongshan Liangjie: "The cloister chief returned from visiting Shaoshi. Yunyan asked, 'You went to Shaoshi, why did you return?' The chief was speechless and the master made a substitute reply, 'There was already a person occupying it.' Yunyan said, 'What were you doing also going?' The master said, 'You must not eliminate human emotions.' " *Dongshan yulu* (T 1986A.47.508a15ff.).

The red sun melts the ice which runs away as water,
I do not know who shut the brushwood gate.

石門易頌, "人亡家破亦忘歸, 滿室紅塵掃者稀. 紅日消冰逐流水, 不知誰爲掩柴扉?"

[Explanation]
Shimen's words mean to teach people thoroughly.

石門云云, 徹困爲人也.

Danxia Zichun's verse

In the homeland of great peace, the roads are empty far into the distance.
The elation of return is prolonged thought without limit.
Letting go he returned home, but what is there?
The lapis-lazuli jeweled hall locked in the moonlight.

丹霞淳頌, "大平鄉國路空賒, 歸興悠悠思莫涯. 撒手到家何所有? 琉璃寶殿鎖蟾華."

Touzi Yiqing ascended the hall and raised this story, saying, "Now say, where in Luopu's response to him like that did he point out that monk's path home? If you understand this, you may be said to have let go and returned home. If you do not understand then each time you take a step you must (examine it) in detail."

投子青, 上堂, 擧此話云, "且道! 洛浦恁麽對他, 甚麽處是指這僧歸路? 若於這裏會得, 可謂撒手歸家; 若也不會, 擧步更須子細."

Cuiyan Sizong added a comment: "That monk, going forward, did not reach the village; going back he did not reach an inn (wandering after losing

his way).[217] It was only due to Luopu who never pointed out to him the direct path. If I had seen that monk ask a question like this I would have just said to him, 'Where are you just now?' And as soon as he tried to speak, I would aim a blow at his back. If there is a person with blood (flowing) under his skin, there is still a share to repay even though your bones are smashed to powder and the body is broken to pieces."

翠嵓宗拈, "這僧, 前不搆村, 後不搆店, 只爲洛浦, 未曾指他直路. 我若見這僧恁麼問, 只向他道, '你只今在什麼處?' 待他擬議, 劈脊便打. 若是箇皮下有血底人, 粉骨碎身, 報恩有分."

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[217] To show the realm in which all paths of going forward and back have disappeared, Luopu illustrated this with a word of truth. Although at first Luopu said not to go back home as all paths have disappeared, in the end he gently indicated that again there was a path home, indicating the point that made it impossible for the monk to decide whether to advance or retreat. "If you regard that ancient, for twenty years he investigated, but still he was not fully ripe (half green and half yellow), being stuck to his skin and attached to his bones, so he could not escape. He may have been correct, yet he only went forward and yet did not reach the village, he went back but did not reach the inn. Haven't you heard it said, 'Words are not separated from the traps (of concepts), so how can you leave behind the entanglements (of language)? The white clouds lie across the mouth of the valley, how many people have been led astray from the source?' " *Biyan lu* case 72 (T 2003.48.200b20ff.). See Cleary, *Blue Cliff Record,* p. 322.

Case 988.

Xuansha's "Owner"

玄沙主人

[Old case]

Xuansha asked a monk, "Where have you just come from?" The monk said, "Ruiyan." The master said, "What words does Ruiyan have?" The monk said, "He always called out, 'Owner,' and said himself, 'Yes.' Be alert! From now on do not be fooled by people!'" The master said, "He is the same as someone possessed by a spirit, being very strange."[218] Then he said, "Why not also remain with him?" The monk said, "Ruiyan has passed away." The master said, "Now if you call out, do you get a reply?" The monk did not reply.

玄沙問僧, "近離甚處?" 僧云, "瑞嵓." 師云, "瑞嵓有何言句?" 僧云, "長喚, '主人公!' 自云, '喏!' '惺惺着! 他後莫受人謾!' " 師云, "一等是弄精魂, 也甚奇怪." 却云, "何不且在彼中?" 僧云, "瑞嵓遷化也." 師云, "如今, 還喚得應麼?" 僧無對.

[Explanation of the gongan]

He always called out, 'Owner.' This is as Zhongyi (Hongen) said, "It is for example like a room that has six windows to the outside, and in it there is a macaque monkey." Are they not the same?"[219]

[218] In *Donglin Yunmen songgu* (XZJ 118.808a4) it is, "Xuansha said,' The same as being possessed by a spirit, but he still lacks a little (compared to others)."

[219] When Yangshan Huiji asked about the Buddha-nature, Zhongyi replied with these words, as recorded in *Seonmun yeomsong seolhwa* case 279; *Jingde chuandeng lu* 6 (T 2076.51.249b16) and *Congrong lu* case 72 (T 2004.48.272b21).

Owner: The *Lengyan jing* says, "It is for example like a person staying in a hotel, who once he has finished sleeping overnight and eating, arranges his baggage and goes on his way. The person who stays is called the host; the person who does not stay is called the guest."[220] An ancient said, "That which is in front of the mountain of the five skandhas is equally space./[221] Even though they go in and out of the same door they do not meet./ Even though he has rented and lived in a room for limitless eons,/ In the end he does not know the owner."[222]

He always called out, "Owner." Mu'uija (I) have a verse on this: "Beneath the mountain of self and other people[223] I encounter three poisons,[224]/ On the favorable and contrary paths I meet the eight winds.[225]/ Delusion and suffering rise in confusion and are hard to control and halt,/ So it is best to frequently call out owner."

Be alert! If you respond "Yes" in this way, you are very much alert, and if after this you are alert you will not be used by sound and matter.

Be fooled by people: In the past he sat in the midst of existence and so was always cheated by people (who maintained) existence. Now he sits in the midst of non-existence he is also cheated by people (who maintain) non-existence.

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220 This is an abbreviation of a story in *Lengyan jing* 2 (T 945.19.111a15), an apocryphal sutra closely associated with Chan..

221 There are some variations in the text here, with other versions reading "The top of the mountain of the five skandhas is a piece of sky."

222 Although this verse is quoted in various Chan books beginning with the "Entry on Vinaya Master Bensong" in *Wudeng huiyuan* 6 (XZJ 138.223b9), the author is not definitely identified. However, it is presented in the "Instructions to the Assembly" by Shending Hongyin in *Huoan Shiti chanshi yu* in *Xu guzunsu yuyao* 6 (XZJ 119.184a12ff.).

223 "Mountain of self and other person" is a metaphor of a mountain for the hindrances of the view that there is self and the view that other persons exist.

224 "Three poisons" are the three kinds of frustrations of craving, anger, and stupidity. These are the foundations of all frustrations.

225 "Eight winds" are the eight kinds of causes that move the mind. They are compared to winds. They are benefit/profit, loss, defamation, eulogy, praise, ridicule, suffering, and joy.

He is the same as … (is said) because Xuansha rejected what he had perceived and sensed in front of his eyes.

Being very strange is said of him because he calls out to himself and responds to himself, and there is no other second person,[226] and therefore he also permitted him (Ruiyan).

Why not also remain with him? Even if he also put down roots in this, it is still not right, and examines whether that monk puts down roots or does not.

Now if you call out, do you get a reply? This means that even after he has passed away it is even clearer.

長喚主人公者, 中邑云, "比如一室外有六窓中, 安一獼猴" 云云, 一般耶. 主人公者, 楞嚴云, "比如有人, 寄宿旅亭, 宿食事畢, 俶裝前途. 住名爲主, 不住名客也." 古云, "五蘊山前一般空! 同門出入不相逢. 無量劫來賃屋住, 到頭不識主人公" 也. 長喚主人公者, 無衣子頌曰, "我人山下逢三毒, 逆順途中遇八風. 惑苦紛然難制止, 也宜頻喚主人公" 也. 惺惺著云云者, 伊麼應諾, 大殺惺惺耶, 他後惺惺著, 不被聲色使殺也. 人謾者, 昔向有中坐, 常被有人欺也; 今向無中坐, 又被無人欺也. 一等是云云者, 玄沙目前鑑覺排斥故也. 甚奇怪者, 名自喚自應, 更無第二也, 故亦許他也. 何不且在彼中者, 雖然又向這裏垛根, 又却不是, 看這僧垛根不垛根也. 如今還喚云云者, 遷化後更是分明也.

Yunmen (Dahui) Zonggao's verse

Ruiyan's house-style
Was to call out "Owner."
Last night on South Mountain

[226] This means that besides calling and replying, there is not an assumption that there is another reality. Changsha Jingcen says that this reality is the talking and discriminating subject, the cognizing spirit 識神. Ruiyan's owner is only a huatou that uses the usual understanding in reverse. "Those people studying the Way do not know the truth for they only ever recognized that there is a cognizing spirit. This is the basis of birth and death from eons without beginning, and stupid people call it the original person." *Jingde chuandeng lu* 10, "Biography of Changsha Jingcen" (T 2076.51.274b17ff.)

A tiger bit the great pest.[227]

雲門杲頌, "瑞嵓家風, 喚主人公. 昨夜南山, 虎咬大蟲."

Zhu'an Shigui's verse

One owner died,
Another owner lived.
If you understand the possessing spirit
Both sides will be released.

雲門: 喚底應底, 更無第二, 則虎非大蟲而何!

[Explanation]

Zhu'an: As one owner calls and responds, the caller is dead and the responder is alive. The dead owner is the spirit; the knower of the possession will live. Because ultimately death and living are unknowable, both sides are released.

竹庵珪頌, "一主人公死, 一主人公活. 若解弄精魂, 兩頭皆透脫."

Xuedou Chongxian raised this story, and when he came to *the monk did not reply,* he said, "Good heavens, good heavens!"

竹庵: 一主人公, 或喚或應, 喚底是死, 應底是活也. 死主人公則精魂, 解弄則活也. 畢竟死活不可得故, 兩頭俱透脫也.

Fazhen Shouyi raised this story and then raised Baoning (Renyong)'s substitute reply, *Reverend, why didn't you hear while you were facing me?* The

227 "The great pest" is another name for the tiger. In other words, this means that a tiger bit a tiger. Although the words *hu* (tiger) and *dachong* (great pest) are different, just as it indicates the same object, this shows that the person calling on the owner and the person responding are identical.

master said as a separate reply, "(Speak) in a low voice."

法眞一, 擧此話, 連擧保寧代, '和尙爲甚對面不聞?' 師別云, "且低聲!"

[Explanation]

Fazhen: *Why didn't you hear while you were facing me?* This means that it was even clearer after death. The *low voice* is very clear because it still does not reach (the ear) having passed through.

法眞: 爲甚對面不聞者, 遷化後更分明也. 低聲者, 大殺分明, 過猶不及故也.

Yuanwu Keqin raised this story and then raised Xuedou's added comment: "Right at the very bottom of a ten-thousand-fathom-deep cold pool the moon is at its very heart. On a thousand-foot cliff a pine thrusts into the sky and wind rises in the dark valleys. Even though it is a lone tree in the bitter cold and is a clean and crisp air, when it comes to the moon it is apart from the emerald ranges, but its shadow still falls on the cloud thoroughfare (scholarly eminence), and consequently even while facing it, it is missed. At that time, that monk, if he is that (enlightened) fellow, as soon as he (Xuansha) said, *Now if you call out do you get a reply?* at that moment that monk will shout, and not only will he grasp Xuansha's vital point firmly, he also will allow Elder Ruiyan let off steam."[228]

圜悟勤, 擧此話, 連擧雪竇拈, 師云, "萬丈寒潭徹底, 月在當心, 千尺嵓松倚天, 風生幽谷. 直得凜凜孤標, 澄澄風彩. 及至月離碧嶂, 影落雲衢, 遂乃當面蹉却. 當時者僧, 若是个漢, 待伊道, '卽今還喚得應麽?' 當下便喝, 非唯把斷玄沙要津, 亦與瑞嵓老子出氣."

[228] The Korean translation has "opens up Ruiyan's windpipe." However, Koga and Iriya, *Zengo jiten,* p. 205b gives "to let off steam," citing "Comment on the Original Case" in case 48, *Biyan lu:* "Not only does he slice Nanquan in half, but he also has the Chan monks of the world let off steam." Cleary, *Blue Cliff Record,* p. 204, has "not only cut off Nanquan but thereby caused all the Chan practitioners to show some energy." Mujaku, *Kattōgosen,* p. 173a, seems to have a different opinion, "to expel that breath."

[Explanation]

Yuanwu: *At the very bottom of* … expresses the original endowment at the present time.[229]

A lone tree in the bitter cold and is a clean and crisp air is apportioned in parallel with the previous two sentences.

The moon it is apart from … indicates (the state) after having passed away.

Even while facing it … means that that monk had no reply.

At that moment that monk will shout means that shout is on the other side of (the eon) of Awesome Sound.[230]

圜悟: 萬丈寒云云者, 今時本分也. 凜凜孤標澄澄風彩者, 分配前二句也. 月離云云者, 遷化後也. 當面云云者, 這僧無對也. 當下便喝者, 這喝直在威音那畔也.

Zhu'an Shigui ascended the hall and raised this story, saying, "If you people wish to know what the four elements and five skandhas revert to you must know the owner." Then he set his staff upright and said, "The owner circulates everywhere, is as bright as a mirror, is as broad as space, illuminates (all) and embraces (all). It is at every point and is encountered everywhere. It follows you when you are rising or sitting, it is together with you when you are laughing or talking. It is always alert and is not dull. It understands calling out and replying, it loves pointing to its chest (in self-affirmation), its eyes stare, and its head is shaggy with hair. The wind follows the tiger, clouds follow the dragon, the dragon ascends to heaven, the crane leaves the cage, and they penetrate though the millions of layers of the blue empyrean. Assembly! After they have penetrated through, where do they go?" He again

229 The ten-thousand fathom deep pond and the thousand-foot cliff-pine correspond to the original endowment; the shadow of the moon shining into the water and the wind blowing in the valley corresponds to the present time.

230 The Buddha King of Awesome Sound, S. *Bhiṣma-garjitasvara-rāja* is the very first Buddha of the time of the empty eon before the alaṁkāraka (glorious) eon. See the "Chapter of the Bodhisattva Who Never Slighted Others (Sadāparibhūta) in the *Fahua jing* (Lotus sutra) 6. This illustrates the world before even the signs of any sound or matter appeared. It is the same as "before you were born of your parents."

set his staff upright once and said, "After leaving words on the ornamental sign-post[231] I have not heard any news till now."

竹庵珪, 上堂, 擧此話云, "你諸人, 要識四大五蘊下落, 識取主人公, 始得." 乃卓拄杖云, "主人公, 觸處通. 明如鏡寬如空,能鑑照善包容. 頭頭是處處逢, 起坐隨笑語同. 長惺惺不昏蒙, 會唱喏愛點胸, 眼卓朔頭鬔鬆. 風從虎雲從龍, 龍上天鶴出籠, 透青霄千萬重. 大衆, 透出後, 向什麽處去?" 又卓柱杖一下云, "華表柱頭留語後, 不聞消息至如今."

[Explanation]

Zhu'an: If you *know the owner* you will know that the four elements and the skandhas are the owner.

The owner circulates everywhere … pointing to its chest means that the present state conditioned by the five skandhas and four elements is the owner.

Its eyes stare … This (appearance) is the owner.

The dragon ascends to heaven … millions of layers…also means there is no owner.

The ornamental sign-post … means where shall I seek.

竹庵: 識取主人公, 則便識得四大五蘊, 卽是主人公也. 主人公觸處至點胸者, 卽今五蘊四大緣處, 是主人公也. 眼卓朔云云者, 此則主人公也. 龍上天至萬重者, 亦無主人公也. 華表云云者, 向什麽處摸.

Zhaogong raised this story, saying, "Now speak. Is this present calling the host calling or the guest calling? Being deceived hereafter, is it someone else deceiving or is it yourself deceiving? Try to see if you can judge." Zhaogong himself offered a substitute reply: "Ha! You wild fox spirit!"

趙公, 擧此話云, "且道! 如今喚底, 是主喚客喚? 他後瞞底, 是他瞞自瞞? 試與判看." 公自代云, "咄, 這野狐精!"

231 "Ornamental sign-post" is a wooden post set up in ancient times to mark a road. It is also a gorgeously ornamented large stone marker set up before bridges, palaces, city ramparts and tombs.

[Explanation]

Zhaogong: The present-day person is the original person, there is no another second person. *The wild fox spirit* must know the owner and must not fail to recognize it.[232]

趙公: 今日人本來人, 更無第二也. 野狐精者, 須識主人公, 認著則不是也.

232 One must not discriminate that apart from the person of the present that there is an original person somewhere. Because one tries to guess through mistaken thought, losing sight of what is in front of one's eyes, one is called a wild fox spirit.

Case 1000.
Xuansha's Personal Transmission
玄沙親傳

[Old case]

Because a monk asked, "What is the matter that you, Reverend, personally transmit?" Xuansha said, "I am a child of the Xie family."[233]

玄沙因僧問, "如何是和尚親傳底事?" 師云, "我是謝家兒."

[Explanation of the gongan]

The matter that you … personally transmit means a separate transmission of the correct genealogy.[234]

I am a child of the Xie family means that I had accumulated twenty years of attendance (on my master) but only learned that the eyes are horizontal and the nose vertical.[235] This originally was to be without a matter that I personally

233 Xuansha Shibei's lay surname was Xie. From the time he was young he loved fishing and he launched a small boat on the river at Nantai, where he was friendly with the fishermen. See *Jingde chuandeng lu* 18, "Biography of Xuansha Shibei" (T 2076.51.343c28ff.). Later in Chan, from the sense of "Mr. Xie" or "the third son of the Xie family," fishermen were called "Xie Sanlang" or "Xie family."

234 "A separate transmission" was originally "a separate transmission outside of the teaching/doctrine." This expresses the legitimate genealogy of the Chan school that transmits a separate method that does not depend on letters or doctrinal teachings.

235 Although "eyes are horizontal and the nose vertical" is a fact known by everyone, you cannot expose or apprehend this any further through discriminative thought. "At every point the world of true news is revealed, but who halts the mind (of discrimination) and distinguishes actuality? The eyes are horizontal and the nose is vertical belongs to the same category, so do not divorce yourself

transmitted. Is not a nun originally a female, a staff originally made of wood? (The relations of) Great master Mazu of Jiangxi and Reverend Nanyue Huairang are a precedent.[236]

親傳底事者, 別傳正脉也. 我是謝家兒者, 如二十年侍立積取, 只學得个眼橫鼻直, 本無親傳地事也. 師姑元是女人造, 柱杖元是木頭造耶? 江西馬大師, 南嶽讓和尚之例也.

Touzi Yiqing's verse

Personally I will report reality and tell it to you.
Do not compare it to the transmission across the shifting sands to Shaoshi.[237]
Last night the wild goose returned from beyond the Double Ranges
And the person of the Xie family stood in front of the moonlight (fishing).[238]

投子青頌, "親伸端的向君言, 莫比流沙少室傳. 昨夜鴈迴雙嶺外, 謝家人立月明前."

[Explanation]
Touzi: Where there was no transmission is to have the transmission.

投子: 無傳受處, 有傳受也.

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from this place, so stop seeking." *Jiatai pudeng lu* 30, "Song on Investigating the Profound by Chan master Yefu Chuan" (XZJ 137.432b11ff.).

236 This refers to the story of when Mazu was practicing by sitting in meditation Huairang polished a brick to show Mazu the tenets of Chan. He informed Mazu that just as you cannot make a mirror by polishing a brick, so too you cannot become Buddha by sitting in meditation. This means that no matter whether sitting or standing, all is Buddha, so if you are attached to any place, in the domain of daily life you will fall into impediments that restrict one to the kind of conventional frame, unlike the original Buddha who was unimpeded.

237 This refers to the transmission of the mind seal to Huike at Shaolin Monastery on Mt. Shaoshi after Bodhidharma had crossed the deserts from India.

238 See also *Xuansha yulu* (XZJ 126.419b1) and *Touzi yulu* (XZJ 124.468b7)

Case 1034.
Yunmen's "East Mountain"
雲門東山

[Old case]

Because a monk asked, "What is the place where the Buddhas began their careers (by escaping bonds)?" Yunmen said, "The waters of East Mountain flow upwards."

雲門因僧問, "如何是諸佛出身處?" 師云, "東山水上行."

[Explanation of the gongan]

The place where the Buddhas began their careers is the original source of the Buddhas of the three times.[239]

The waters of East Mountain flow upwards is non-production.[240] It is not that the waters of East Mountain have no meaning. Yunmen had three sentences:[241] "It encloses and covers heaven and earth; it cuts off all the

[239] The words "began their career" mean to have the status of passing the state civil-service examination or to become an official. Borrowing this worldly meaning, it is a metaphor for practitioners reaching the highest state (original source) by shrugging of all bonds. Note that Thomas Yūhō Kirchner, trans., *Entangling Vines: Zen Koans of the Shūmon Kattōshū* (Kyoto: Tenryu-ji Institute for Philosophy and Religion, 2004), p. 32 translates "East Mountain walks on water," but here the *seolhwa* suggests the other interpretation.

[240] "Non-production" is the principle of neither production/birth nor extinction. Doctrinally it expresses the fundamental principle.

[241] "The three sentences of Yunmen" refers to the re-arrangement by Deshan Yuanmi, a pupil of Yunmen Wenyan (864–949), of Yunmen's three sentences, which were: "It encloses and covers heaven

flows (of frustrations and false thought); it follows the waves and pursues the billows." In accordance with the times and in accordance with the opportunity/ability, if you receive an appropriate sentence, the language of that one sentence will fully contain all the words (essential meanings) of the three sentences. What sentence is the one sentence? Also, how do you discriminate the three sentences? If you cannot discriminate them you will not understand Yunmen's intention. But if you can discriminate them, again how can you discriminate them?

諸佛出身處者, 三世諸佛本源也. 東山水上者, 無生也, 東山水義不無也. 雲門有三句, 函盖乾坤, 截斷衆流, 隨波逐浪. 隨時隨機, 下得一句, 一句語, 皆具三句言. 一句是何句? 又作麽生辨得三句? 若辨不得, 不會雲門意; 若也辨得, 又作麽生辨得?

Jiangshan Faquan's verse

The waters of East Mountain flow upwards!
Where they begin (their career) is very clear.
Examine well the innumerable Buddhas!
The billows rise on all sides.

蔣山泉頌, "東山水上行! 出處甚分明. 好看塵沙佛! 波濤四面生."

[Explanation]
Jiangshan: He has no country (of residence), so where do I meet him?[242]

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and earth; sees the opportunity (and discerns) the subtle [or by simply seeing discern the weight]; and not be involved in the myriad conditions." These sentences by Deshan are found in *Yunmen guanglu* (T 1988.47.576b19), *Rentian yanmu* 2, "Three Sentences" (T 2006.48.312a7), and *Wujia zongzhi suanyao,* "Yunmen's Three Sentences" (XZJ 114.555a9).

242 These are the words of Shishuang Qingzhu (807–888): "A monk asked, 'What about when you get rid of dust (defilements) and you see the Buddha?' The master (Jiashan) said, 'If you want to know

蔣山: 渠無國土, 何處逢渠也.

Zhenjing Kewen's verse

There is a path before your eyes,
But who knows where it goes.
The waters of East Mountain flow upward,
But the searchers miss it by miles.[243]

眞淨文頌, "目前有路, 誰解通方? 東山水上, 求者茫茫."

[Explanation]
Zhenjing: Do not seek for it (via discrimination) in this (gongan).

眞淨: 莫向這裏尋討.

(Zhenjing) had another verse

The place where the Buddhas began their careers
(Is where) the East Mountain waters flow upwards.
In the (moment) of a snap of the fingers before your eyes,
Appearing everywhere, it is extremely clear.
The face of the sun and the face of the moon have passed,

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this matter (of the original endowment) you must wield a sword. If you do not wield a sword (and cut everything off), the fisherman will roost in a nest.' The monk later asked Shishuang, who said, 'He has no country, so where would I meet him.'" *Liandeng huiyao* 21, "Entry on Jiashan Shanhui" (XZJ 136.774a18ff.). Also recorded in *Hongzhi guanglu* 2 (T 2001.48.24c9ff.).

[243] Meaning that you cannot decide between this meaning and that meaning. This is like a warning that Dahui Zonggao said to his teacher, Yuanwu Keqin, after investigating this huatou of Yunmen. "This principle is just like a dog looking at a cauldron of hot oil. Even though it wants to lick it, it cannot; even though it wants to ignore it, it cannot." *Dahui yulu* 17 (T 1998A.47.883b2ff.).

And the Buddha's hands and the donkey's feet are revealed.[244]
All receive the power of this (favor),
And beyond words save sentient beings.

又頌, "諸佛出身處! 東山水上行. 目前一彈指, 徧現煞分明. 日面月面過, 佛手驢脚呈, 皆承此箇力, 言外度迷情."

[Explanation]

Second verse (by Zhenjing): *In the moment … is extremely clear* means that in the moment of a snap of the fingers it clearly reveals (the place where the Buddhas began their careers).

The face of the sun … is revealed means that if you arrive here (at this state), the face of the sun and the face of the moon, the hands of the Buddha and the feet of a donkey are all fully provided.

All receive the power is like saying "all receive his power."

And beyond words save sentient beings: apart from and beyond these words to separately think that there is a principle, which is to be a deluded sentient being.

又頌: 目前至分明者, 一彈指頃, 分明現露也. 日面云云至呈者, 到此, 日面月面, 佛手驢脚, 一切具足也. 皆承此个力者, 如云皆承渠力也. 言外度迷情者, 離此言外, 別作道理, 是迷情也.

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[244] These are two of the three barrier-gates that Huanglong Huinan presented to his students during his career. "In his room Huanglong always asked monks about the reason why they became monks and about their lay background. Again he would ask them, 'Every person has a cause for their birth, so what is the cause of your birth?' Again he would have a dialogue appropriate to their ability and properly disseminate barbed explanations. Then again he would stretch out his hand and say, 'How does my hand resemble the hand of the Buddha?' He also asked about what people had received from consulting and requesting (the teachings of) the lineage masters of various regions. He would lower his feet (from the bench) and say, 'How do my feet resemble the feet of a donkey?' For over thirty years he used these three questions, but often the students for the most part could not take the opportunity. In the great public monasteries they were collectively called the three barriers." *Huanglong yulu* (T 1993.47.636c16ff.).

Again, because a monk said, "Many in the assembly discuss this (huatou in terms of) nothing to do, the master (Zhenjing) again composed a verse:

Although most understand it through nothing to do,
Nothing to do distresses the minds of people.
Do not think about with something to do and nothing (to do),
And by yourself split apart the numinous voice.[245]
Calm and alone, even though it responds to a different (sound),
Solitary, it does not reside in investigation.
Fittingly, the sources of the myriad changes,
All only belong to the present.

又因僧曰, "衆中多以無事商量." 師復成頌曰, "多將無事會, 無事困人心. 有無俱勿念, 自可剖靈音. 落落雖殊應, 寥寥不在尋. 宜哉萬化首! 都只屬于今."

[Explanation]

Calm and alone … investigation means that although there are differentiations in response to changes, you must not seek via words and sentences.

Fittingly … means that events from innumerable eons past only exist in the present, and so the events of the present are the source of the myrid changes.

落落云云至尋者, 雖然應化差殊, 不可以言句尋討也. 宜哉云云者, 塵劫來事, 只在如今, 則如今之事, 便是萬化之首也.

Jiean Peng's verse

A wife dislikes the ugliness of the groom,
But there has never been an example of that.

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245 "Numinous voice" is a divine music. Also meaning the pure sound of reading the scriptures. It illustrates the original meaning of transmitting the scriptures and the collected sayings.

The hen flies off following the cock,
The bitch runs off following the male dog.

介庵朋頌, "婦嫌新婿醜, 條貫未曾有. 嫁雞逐雞飛, 嫁狗屬狗走."

[Explanation]

Jiean: (He means that) if you meet the Buddha you speak (appropriately) to the Buddha; if you meet an arhat you speak to the arhat; and if you meet a hungry ghost then you speak to the hungry ghost.

个庵: 逢佛說佛, 逢阿羅漢說阿羅漢, 逢餓鬼說餓鬼也.

Zhenjing Kewen raised this story, saying, "I (Letan) would not (say) so. If a person asked, 'What is the place where the Buddhas began their career?' I would simply say to him, 'Distance yourself from the vast well and go deep into the treasure mountains.' Assembly, speak. Are these (words) the same as (those of Yunmen) or different? If a Chan monk comes out of the assembly and says, 'Here, what is the location? Tell me whether it is the same (place) or a different (place)!' even though (such a person) is hard to get, he must have really reached this state. If he has not reached it, you cannot be impatient."

眞淨文, 擧此話云, "泐潭卽不然. 若有人問, '如何是諸佛出身處?' 但向伊道, '遠離洪井, 深入寶山.' 大衆, 且道! 是同是別? 忽有个衲僧出來云, '這裏, 是什麽所在, 說同說別!' 也難得. 須是實到這田地, 始得, 若未到, 且不得草草."

[Explanation]

Zhenjing: *Distance yourself* … indicates matters before you. Because Yunmen was still a little timid (in his reply), here he has displayed courage. As expected, although the person said, *Here, what is the location? Tell me whether it is the same or different,* in this way, you must understand his intention.

眞淨: 遠離云云者, 現前事也. 雲門猶是小膽故, 於此放大膽也. 果然這裏有什麽所在, 說同說別. 雖然伊麽道, 須會其意, 始得.

Case 1069.

Yunmen's "One Word"[246]

雲門一言

[Old case]

Because a monk asked, "What about when one word says everything?"[247] Yunmen said, "It is split apart."[248] The monk said, "Reverend, how do you pick and gather it up?" The master said, "Bring me a dustpan and brush."[249]

雲門因僧問. "一言道盡時, 如何?" 師云, "裂破!" 僧云, "和尚如何拈掇?" 師云, "拈取糞箕掃箒來."

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246 When the student tried to test Yunmen through the "one word" that would cover everything, Yunmen tore it apart and unfolded it variously. The student again asked about how this would appear if that was split apart innumerable times, to which Yunmen responded it would all be gathered together and swept up into a dustpan. At first Yunmen spread it out, but in the end he gathered it all together by returning to the "one word." However, no matter whether at first or at the end, these were not words that had a decisive meaning, but were only barrier-gates established without taste.

247 "One word says everything" has the same quality as a tasteless huatou. The ability that converts things at all points and makes them tasteless, having smashed all other words and concepts into a single lump of the huatou, is exactly "the one word that says everything."

248 "Split apart" (*liepo*) may also be translated "splat, it is spread open!" It indicates a scene where something is rent into pieces (*lie*) and opened up (*po*) so that it can be evidently seen. In this case *po*, as in the *seolhwa*'s explanation, means to open up. If so, this agrees with Yunmen's next sense of sweeping it all up into a dustpan, which shows the Chan ability of further opening up and later closing up. This is a technique of opening up the world of various tastes, and then again driving away the realm of tastelessness by means of closing it up.

249 A word for sweeping up the unfolded and spread out things into one. Yunmen presented a realm that could not be spoken of in "one word" that was previously unfolded clearly, and then he again swept it all up into "one word."

[Explanation of the gongan]

One word says everything means one sentence says everything.

Split apart means that asking in this way that it was not (the realm of) "one word that says everything." Is *split apart* completed? If *split apart* just means split open, then what is *one word that says everything?*[250]

How do you pick and gather it up? This means that if you focus on (examining) *one word that says everything* you misunderstand Yunmen's words.

Bring me … is that the tasteless words fooled him (that monk).[251]

一言道盡者, 一句道盡也. 裂破者, 伊麽問來, 不是一言道盡也. 裂破, 了也耶? 裂破, 猶言裂開也, 則一言道盡作什麽. 如何拈掇者, 一言道盡處著眼, 誤認雲門語也. 拈取云云者, 無味之語謾他也.

Xuedou Chongxian raised *A monk asked Yunmen … split apart.* The master snapped his fingers three times. He also raised, "A monk asked Muzhou, 'What about when one word says everything?' Muzhou said, 'I am in your begging-bowl pouch.'"[252] The master laughed loudly, Ha! Ha!

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250 If you see "split apart" as having the same meaning as "split open" you will take the view that each single phenomena spread out variously will have meaning and that there is no need to unite them through "one word."

251 Although he said all will be gathered up, he is preparing to say that at some time they will be split up into pieces and spread open. While these two kinds of words are both special meanings and something that discrimination cannot be applied to, at the same time in reality, as they can be swept up, this style of speaking is the same as a type of "swindle."

252 Yunmen Keqin raised the huatou of both Chan masters as follows: "The master said, 'Muzhou's usual ability was as (fast as) lightning striking. When there was a Chan monk who had a clue (to original endowment) and that monk asked like this, Muzhou replied like this. Now say, was this the same as or different to Yunmen's answer? If you say it is different, the Buddha dharma will be of two kinds; if you say it is the same, why, as the question is one are there two kinds of answer? You must penetrate through to where there is no doubt and then you can see thoroughly. Even though you are cultivating the mind but you have yet to reach the stage of no mind, all the various kinds and many sorts (of false thoughts) will follow (like) the flow of water. Xuedou laughed out loud, Ha, Ha! What is the reason behind this? Try to discern it." *Foguo jijie lu* case 54, "Evaluation" (XZJ 117.484bff.).

雪竇顯, 擧 '僧問雲門<至>裂破.' 師彈指三下. 又擧 '僧問睦州, 一言道盡時如何? 州云, 老僧在你鉢囊裏.' 師呵呵大笑.

[Explanation]

Xuedou: *Snapped his fingers three times* means that it was not simply Yunmen's stance but also Muzhou's stance that did not survive. Even though he did not raise Muzhou's stance, Muzhou's intention followed on (from that of Yunmen).

The master laughed loudly, Ha! Ha! It was not simply Muzhou's stance but also Yunmen's stance that was good news. Yunmen's stance was that of releasing, Muzhou's stance was that of controlling.[253]

雪竇: 彈指三下者, 非但雲門地, 睦州地亦不存也. 雖不擧睦州地, 其意相隨來也. 呵呵大笑者, 非但睦州地, 雲門地, 好个消息也. 雲門地則放行, 睦州地則把定也.

Yuwang Jieshan added a comment: "If you open your mouth you go too far (in error); if you shut your mouth you will not reach (and influence people).[254] Sit in between opening (speaking) and not opening (silence).[255] Now say, ultimately what about this? If you are an intelligent person try to give another turning word about this."

育王諶拈, "開口大過, 閉口不及, 開與不開, 坐在中閒. 且道! 畢竟如何? 靈利漢, 向者裏, 別下一轉語看."

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253 "Releasing and controlling." "Releasing" (letting go) is a style of teaching a student from the standpoint that only approves of everything. To the contrary, "controlling" (holding firm) means teaching students from the standpoint of negating everything. See volume 1 note 36.

254 Koga and Iriya, *Zengo jiten,* p. 396b, gloss *buji* following a verb as the "be unable to fully," so here it could mean, "if you shut your mouth you will not be able to do so completely."

255 This denies language, silence, and anything in between.

[Explanation]

Yuwang: *If you open your mouth … not opening* means that if you open your mouth then you will also close your mouth, and also means that opening and not opening are both not to be done.

Ultimately what about this? Means can you speak apart from this? Can you speak while in this?[256]

育王: 開口至中間者, 開口則又有閉口義, 又開與不開義, 皆不可也. 畢竟如何云云者, 離此而道得耶? 卽此而道得耶?

Yunmen (Dahui) Zonggao instructed the assembly and raised, *A monk asked Muzhou … in your begging-bowl pouch,* and also, *Because a monk asked Yunmen … split apart*. The master said, "Should a person ask me, 'What about when one word says everything?' I would say, 'You lacquer bucket!'"[257]

雲門杲, 示衆, 擧 '僧問睦州<至> 在你鉢囊裏,' 又, '問雲門<至> 裂破.' 師云. "或有人問山僧, 一言道盡時, 如何? 遮漆桶!"

[Explanation]

Yunmen: *You lacquer bucket.* Neither side is involved.[258]

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[256] He dealt with the dilemma in which you cannot speak, cannot remain silent, and cannot be in between, by establishing another dilemma. That is, as a question about whether it is correct to be apart from or be with it, he raised a new huatou. To respond to one huatou with another huatou is a form of double-layered gongan.

[257] This has a double-layered meaning. One is like being in a lacquer bucket that is dark and where nothing can be seen, which is a term used to criticize the opponent as ignorant. This is only the superficial meaning. The other symbolizes a "one word" huatou in which no technique or discrimination, beginning with language and silence, operate, just like being in a lacquer bucket where nothing can be seen.

[258] This is an interpretation that it is not a method of presenting a single huatou or reverting to either Muzhou or to Yunmen. These words are a living sentence that does not come to a conclusion, or are not concluding words, and so therefore are a huatou.

雲門: 這柒桶者, 兩頭不干也.

Songyuan ascended the hall and raised this story, and he also raised, *A monk asked Muzhou … am in your begging-bowl pouch.* The master said, "These two elders still fell into the trap of contemporaries. Someone asked Huqiu, 'What about when one word says everything?' He just said to him, 'If you do not have an ox use a horse.'"

松源, 上堂, 擧此話, 又擧 '僧問睦州,<至> 在你鉢囊裏.' 師云. "二老漢猶墮時人窠臼, 或有問虎丘, '一言道盡時, 如何?' 只向他道, '無牛使馬.'"

[Explanation]

Songyuan: *These two elders* … (was said) because they did not divorce themselves from conventions.

If you do not have an ox use a horse means that Yunmen's stance was permissible and that Muzhou's stance is also permissible, and that nothing is impossible.

松源: 二老漢云云者, 未離規矩故也. 無牛使馬者, 雲門地亦得, 睦州地亦得, 意則無不可也.

Case 1074.

Yunmen's "Worn Out Sandals"

雲門踏破

[Old case]
One day Yunmen asked a monk, "Where have you come from?" The monk said, "From Jiangxi." The master said, "How many straw sandals have you worn out?" The monk had no reply.

雲門, 一日問僧, "從甚處來?" 僧曰, "江西來." 師曰, "踏破多小草鞋." 其僧無對.

[Explanation of the gongan]
Where have you come from? The lineage teacher's words did not miss the target.

From Jiangxi: This is a response based on fact.

(*How many* …) *warn out* … (Does it mean) that he has only worn out straw sandals in vain, (or does it mean) that the true mind piece by piece repeatedly informs him?

甚處來者, 宗師語不虛發也. 江西來者, 據實支對也. 踏破云云者, 虛踏草鞋而已耶? 赤心片片重爲他耶?

Huanglong Zuxin added the comment: "Great master Yunmen already displayed the stripes of a tiger and leopard,[259] but he also was not aware that

[259] "The stripes of a tiger and leopard" explains metaphorically the features and expedient means shown by the lineage teacher.

he had fallen into that monk's trap. So now are you a fellow who would help Yunmen up? Speak a turning word and then see me. I will ask, 'What are you doing speaking this word?'"

黃龍心拈, "雲門大師, 已是張虎豹之紋, 又不覺落在者僧陷穽. 而今還有扶起雲門底漢? 道取一轉語, 却與黃龍相見. 敢問, 此語作麼生道?"

[Explanation][260]

Huanglong: *The stripes of a tiger and leopard* mean a talk that descends into the (lower level of the) grass (of frustrations)[261] because of a compassionate mind.

That monk's trap means that that monk's intention (in saying that) was not limited (to silence).

What are you doing speaking a word that would help Yunmen up? Apart from Yunmen's (position) it is still incorrect.

黃龍: 虎豹之紋者, 慈悲之故, 有落草之談也. 者僧陷穽者, 這僧意, 直得無限也. 扶起雲門一轉語, 作麼生道? 離雲門底, 又却不是也.

Zhihai Zhiqing ascended the hall and raised this story, saying, "Gentlemen! At that time Great master Yunmen strode alone around the entire country[262] and really had a demeanor like a king and only knew how to display the claws and teeth of tigers and leopards, not being aware that he had fallen into that monk's trap, so that for a thousand years those people he

260 This explanation says you must not approve Yunmen's standpoint nor the student's standpoint, or even another position, and also that you must not negate them all, thus adopts the method of the barrier of ignoring and confronting.

261 "A talk that descends into the grass" is words that inform and explain in detail. See volume 1 note 937.

262 "Strode alone" means to move freely without being bound by the opinions of anyone.

encountered will be onlookers,[263] and so now isn't there someone who can rescue Yunmen? Try to come forth from the assembly and briefly reveal the main styles and accomplishments (of your original endowment), but you will still need to meet me (for testing)." After a pause he said, "Hey![264] There were no travelers going to Hongmen,[265] and only Zhang Liang[266] returned."

智海清, 上堂, 擧此話云, "諸仁者! 雲門大師, 當時寰海獨步, 直是氣宇如王, 秖知張虎豹爪牙, 不覺落這僧陷穽. 致令千載, 遭人傍觀, 而今莫有救得雲門底麽? 試出衆來, 略露風規. 也要與智海相見." 良久乃云, "咦! 鴻門無去客, 歸計是張良."

[Explanation]

Zhihai: *Only knew how to display the jaws and teeth* … means that even though (Yunmen) had claws and teeth, it was difficult therefore to know whether where that monk stood was deep or shallow.

You will still need to meet me is said in this way because Zhihai stood on Yunmen's side.

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263 This means not knowing how to save Yunmen who had fallen into a trap because he had one-sidedly thought he had a superior standpoint that would guide the student. This gongan has a gist that has to be read as that it is not only the teeth and claws used by a tiger to catch its prey (the techniques of a lineage teacher to guide students) but is also a trap to catch the tiger. If you understand that of these two, one is words extolling Yunmen and the other is words condemning him, then you will miss Zhihai's intention.

264 See volume 1 note 195.

265 Hongmen was a region to the east of Lindong county, Shenxi province. It was famous as the meeting place of Xiang Yu and Liu Bang in the wars leading to the foundation of the Han dynasty. Although Xiang Yu tried to kill Liu Bang, he failed, and Liu Bang, with the scheming of Zhang Liang, was able to escape from Hongmen.

266 Zhang Liang (d. B.C. 168) was a meritorious minister in the foundation of the Han dynasty. Together with Xiao He he was an excellent strategist. Due to the story of his rescue of Liu Bang he became an exemplary hero who participated in potentially fatal situations for the sake of a great cause. In Chan literature it means a practitioner who advances a step further from the top of a hundred-foot pole, who is prepared to risk his life. Here it applies to a student who can present a decisive turning word to rescue Yunmen.

Hey! means that Yunmen's intention was unlimited.

There were no travelers going to Hongmen … means that only Zhang Liang knew, and so those who knew the mountain monk (Zhihai)'s intentions were few. Zhang Liang was very wise and he sat calculating in his camp, gaining a decisive victory from over a thousand leagues away. If this was not wisdom then what was it?

智海: 只知張虎豹云云者, 雖有爪牙, 這僧立處, 又深淺難知故. 也要與智海云云者, 智海立在雲門邊, 伊麽道也. 咦者, 雲門意無限也. 鴻門無去云云者, 唯有張良知, 知山僧意者少也. 張良多智, 坐籌帷幄, 決勝千里之外, 非智而何也?

Case 1076.
Yunmen's "Marvelous Joy"
雲門妙喜

[Old case]

Yunmen heard the sound of the announcement mallet,[267] and said, "The World of Marvelous Joy[268] is smashed into hundreds of pieces! You people, pick up your bowls and go eat in the city of Hunan."

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267 "Announcement mallet" refers to the sounding of the wooden striking-board to inform the monastery that there is some event. It is also called "sounding board that announces events." The sounding-board began in Vinaya cloisters with the sounding-board struck to call the assembly to silence. Although originally all informing of events via the sounding board were called "announcement mallet," in later ages it was called an "announcement mallet" specially for the opening of the hall (ceremony) or when prayers for the state were held, or for formal sermons and the like. "Announcement mallet: A vinaya ritual of the World Honored One. If you wished to make known a Buddhist service, you first had to grasp the announcement mallet and sound it, which was a method of solemnizing the assembly. Now for (the task of) the announcement mallet in Chan, it is certain that a venerated senior who knows the Dharma will be appointed to that role. Once that elder has occupied his seat, he will hold up the announcement mallet and say, 'Assembly of excellent monks who sit on the Dharma mats, you should contemplate the primal meaning!' After the Dharma assembly has finished their exchanges of questions and answers that examine their ability, the elder will again hold up the announcement mallet and say, 'Carefully contemplate the Dharma of the Dharma king. The Dharma of the Dharma king is thus.' This was the true regulations of the previous virtuosos, none of whom missed the Buddha's intention. Now often you see in large public monasteries the elevation of Mañjuśrī into the throne of the World Honored One to sound the sounding board." *Zuting shiyuan* 8 (XZJ 113.253b13ff.).

268 The "World of Marvelous Joy" is one of the Pure Lands of the ten directions. It is the world where Akṣobhya Buddha resides. Akṣobhya Buddha is translated into Chinese as Immovable

雲門聞白槌聲, 乃云, "妙喜世界, 百雜碎! 汝等諸人, 擎鉢向湖南城裏, 喫飯去."

[Explanation of the gongan]

The World of Marvelous Joy is a pure, marvelous world.

Smashed into hundreds of pieces means do not establish a view that it is pure and marvelous.

Pick up your bowls … : The region under (the control of) Hunan city is good for nurturing people as the rice is cheap and the firewood plentiful, sufficient for the people all round, and so within sound and matter you can preserve your body.[269]

妙喜世界者, 淨妙世界也. 百雜碎者, 淨妙之見不立也. 擎鉢向云云者, 湖南城下好養民, 米賤柴多足四隣, 則聲色裏全身也.

Dajue Huailian added a comment: "How great is Yunmen. Yet he was totally mistaken, just resembling events.[270] I here am only the deacon striking the sounding board,[271] the head of the assembly giving out food, and I hold

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Buddha or Immovable Thus Come. When Akṣobhya Buddha in the past was at the causal stage, in the assembly of the Great-Eyed Thus Come he heard the Dharma of the six pāramitā and he vowed to eliminate anger, intention for enlightenment, and carnal desire. He practiced for a long time and in the end, beneath a seven-jeweled tree achieved the Way. He now resides in the land of Marvelous Joy. In esoteric Buddhism he is one of the five Buddhas, being the Buddha that resides in the east. Marvelous Joy was also said to be the country where Layman Vimalakīrti lived in the past. Marvelous Joy is also translated into Chinese as Delightful Joy or Marvelous Happiness. See *Shengtian wang panruo polomi jing* 6 (T 231.8.719a10); *Weimo jing* (T 474.14.55b5), and *Guanfo sanmeihai jing* 9 (T 643.15.689a7).

269 He has interpreted in the sense of discard the concept of the ideal of the World of Marvelous Joy and realize that ideal in the adequate life conditions of Hunan city.

270 "Resembling events." Although it seems it closely resembles the substance, in fact it shows the phenomena/events that are not so. "Totally mistaken" means the error that thinks in reverse that these phenomena are the substance. This is an evaluation of Yunmen's views as being there was no insufficiency for life in Hunan city.

271 The sounding board was usually struck by the deacon.

out my begging bowl and the postulant distributes the food.[272] Such a story should be left to the masters of the various regions to judge.

大覺璉拈, "大小雲門, 也似事顚倒! 山僧者裏, 只是維那白搥, 首座施食, 山僧展鉢, 行者行益. 伊麼說話, 一任諸方裁斷."

[Explanation]

Dajue: Because this Dharma resides at the level of the Dharma,[273] when the ancients came to such an occasion,[274] they said, "Now sit and drink tea!"[275] This is the meaning of this.

大覺: 是法住法位故, 古人到伊麼時節云, '且坐喫茶!' 此之義也.

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272 "Distribute food," literally "carry out benefits." While making offerings to the assembly, it means to distribute food. "When distributing food, you must not impolitely skip over the order." *Gye chosim hag-in mun* (HBJ 4.738a14).

273 These words from the "Skilful Means" chapter of the *Fahua jing* (T 262.9.9b10) are often quoted in the *seolhwa* as a technique of explanation.

274 "Occasion" is a moment that corresponds to a decisive opportunity that can transmit the news of the original endowment. It also indicates such news itself. Just as in a period of a certain season, this is like conveying the most appropriate news via all sorts of phenomena.

275 This means that each single dharma, because it is a differentiated fact that shows the fundamental Dharma, is not separated from everyday ordinary activities such as sitting and drinking tea. "Linji went to Sanfeng and Reverend Ping asked him, 'Where have you come from?' The master said, 'From Huangbo.' Ping said, 'What words and sentences does Huangbo use?' The master said, 'The golden ox (Chan master Huangbo) last night met with mud and coals (a furnace), and even now his traces are not be seen.' Ping said, 'The autumn wind blows the jade flute, so who is the knower of the tune (intimate friend)?' The master said, 'He directly penetrates through the multi-layered barrier. He does not remain in the pristine empyrean.' Ping said, 'Your question is too elevated.' The master said, 'The dragon gives birth to a golden phoenix chick, after which it bursts through the emerald sky.' Ping said, 'Now sit and drink tea.' " *Linji yulu* (T 1985.47.506a14ff), see also Sasaki and Kirchner, *The Record of Linji,* pp. 330–332, "The dragon's given birth to a golden phoenix/ Who breaks through the azure dome of heaven," explaining that Huangbo is the dragon and Linji the phoenix chick, with the chick breaking through the emerald egg (sky). Also, *Yangzhi yulu,* "Examinations" (T 1994B.47648b15ff.).

Case 1078.

Yunmen's "Shit Scraper"[276]

雲門屎橛

[Old case]

Because a monk asked, "What is the Buddha?" Yunmen said, "A dried shit scraper."

雲門因僧問, "如何是佛?" 師云, "乾屎橛."

[Explanation of the gongan]

This is an anwer of the original endowment.

本分答話也.

Yunmen (Dahui) Zonggao's verse

Yunmen's dried shit scraper!
It entirely transcends the Dharma, Recompense, and Transformation (bodies).
With nothing to do he leaves the mountain to go traveling,
A hundred cash hanging from the top his staff.[277]

276 Reversing the usual concept of the Buddha and the dried shit scraper, that one is valuable and the other is base, the important point of this gongan is that it presents as a tasteless huatou that goes beyond both valuable and base.

277 The hundred cash hanging from the top of his staff is money to buy alcohol. This is called "money on top of the staff." "Whenever he walked he hung a hundred cash from the top of his staff. When

雲門杲頌, "雲門乾屎橛! 全超法報化. 無事出山遊, 百錢杖頭掛."

[Explanation]

Yunmen: *It entirely transcends the Dharma, Recompense and Transformation*: Because (the dried shit scraper) is extremely base, they are highly valued.

With nothing to do … is because he accords freely with conditions.

雲門: 全超法報化者, 極賤故極貴也. 無事云云者, 隨緣自在故也.

Zhu'an Shigui's verse

Do not use Chinese words to translate it,
And also do not transmit it through Sanskrit.
Maheśvara's eye,[278]
Even though facing you, it is separated far off in India.[279]

竹庵珪頌, "不用唐言譯, 休將梵語傳. 摩醯首羅眼, 對面隔西天."

[Explanation]

Zhu'an: This refers to the overall essence (of the gongan). The first couplet

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he came to a tavern he enjoyed getting drunk." *Jinshu,* "Biography of Ruan Xiu." Here it illustrates that after all things are done you can operate composedly, transcending valued and base.

278 Maheśvara was transliterated variously; in Chinese translation "Great Free God." Originally this was another for Śiva, a chief god of Hinduism, whose dance creates and destroys the world. Absorbed into Buddhism as a protector god of Buddhism, he was thought to dwell in the fourth heaven, the ultimate material heaven. Maheśvara is described as having a third eye on the crown of his head that sees the truth.

279 Although it appears clearly before your eyes, this means you are not able to recognize it, just as if it was very far off in India and its origin cannot be known. Although the words "dried shit scraper" appears to be explained clearly, this is because it is a tasteless huatou that cannot be comprehended in any form of language. It has the same meaning as "although it is facing you it is a thousand leagues away."

cannot be incorporated into the third line.

Maheśvara … means that the first line cannot be incorporated. *India* is where the Buddha appeared in the world.

竹庵: 大體也. 上二句, 三句收攝不得也. 摩醯云云者, 一句收攝不得也. 西天者, 佛出世處也.

Songyuan's verse

The menial Yunmen[280]
Made a great lion's roar.[281]
His nostrils got half (of it),
But he did not know he had lost his mouth.[282]

松源頌, "雲門小廝兒, 作大師子吼. 鼻孔得半邊, 不知失却口."

[Explanation]

Songyuan: The previous couplet approves of Yunmen, the latter does not

280 "Menial," an insignificant, mean fellow; a word of scorn. Although it is a slanderous word, it was used by Puhua in a paradoxical recognition of Linji. "One day as Linji was sitting together with the elders Heyang and Muta in the brazier pit in the monks' hall, he said, 'Every day Puhua is in the streets of the market acting crazily and contrarily, so is he an ordinary person or a saint?' Before he had finished speaking, Puhua entered and the master asked, 'Are you an ordinary person or a saint?' Puhua said, 'You say! Am I an ordinary person or a saint?' The master shouted and Puhua pointed with his finger and said, 'Heyang is a new bride (whose Chan only listens to the words of other), Muta is a Chan old woman (who always has much to say), and Linji is a menial who has a single eye (that sees the truth).' The master said, 'You thief.' Puhua said, 'Thief! Thief!' and left." *Linji yulu* (T 1985.47.503b10ff.). See also Sasaki and Kirchner, *The Record of Linji,* p. 294.

281 S. *siṃhanāda.* This means the roar of the lion, king of beasts. As the lion has no opponent to fear, if the lion roars, all other animals are afraid. The sermon of the Buddha who reaches the rank of king among humanity is compared to the roar of the lion.

282 This means that although the point of the original endowment (nose) is understood to a certain extent, the expression of this with "the dried shit scraper" misses it.

approve of Yunmen.

A great lion's roar is a fearless sermon.

His nostrils … speaks of the illnesses of people.

Got half of it means he did not get the entirety, so (how could) his mouth (get the entirety)? The mouth is that which talks garrulously.

松源: 前頭則肯雲門, 後頭則不肯雲門也. 又師子吼, 無畏說也. 鼻孔云云者, 諸人之病. 得半邊, 則未全得也, 何況口乎! 口者, 喃喃說話地也.

Yunmen (Dahui) Zonggao said in a universal sermon, "It is like the donor,[283] the censor (Jiang). I know that he loved speaking of principle, and consequently I gave him a story without principle to examine, (namely): *A monk asked Yunmen … dried shit scraper.* I also feared he would try to understand it through reason, so first of all I said to him, 'You must not say, "The Way is in shit and piss, the Way is in the panic grass, the Way is in tile fragments."[284] You must not say, "It illuminates the mind through matter, it shows principle by relying on things"[285] or such things as "Everywhere is real, every mote of dust is entirely the original person."[286]'"[287]

雲門杲, 普說<云云>, "如檀越給事, 見其愛說道理, 遂將箇沒道理底因緣與渠看. 僧問雲門, 至乾屎橛. 又恐渠作道理會, 先與渠說, '不得云,「道在屎溺, 道在稊稗, 道在瓦礫.」「卽色明心,附物顯理.」不得道,「處處眞, 塵塵盡是本來人」之類' "<云云>

283 "Donor," S. *dāna-pati,* a believer who donates goods. Also called a giver. Transliterated variously.

284 See *Zhuangzi,* "Knowledge Wandered North," see Watson, *The Complete Works of Chuang Tzu,* p. 241.

285 These words appear in *Weishan yulu* (T 1989.47.579c12) or *Yuanwu yulu* 15 (T 1997.47.784c18).

286 "The original person" is one's own original appearance. The same meaning as "original face."

287 Although it appears in *Yuanwu yulu* 9 (T 1997.47.753b28) as the words of a person of the past, it is not known who said it.

[Explanation]

Yunmen: None of so many meanings and principles can match Yunmen's intention.

雲門: 許多義理, 皆契雲門意不得也.

Baiyun Zhibing ascended the hall and said, "I loved Elder Yunmen's marvelous function that had no end. I will not waste the slightest strength, entrusting myself into the hands (of that monk) to bring it out." Then he raised this story and said, "When words are spoken it is not the sound (that should be attached to); when matter is advanced it is not things (that are to be discriminated).[288] If this understanding does not (coincide with) truth then that is to be affected by cause and caught up in results. Do you want to understand? The head of a black tortoise in the mud resembles (that of a) turtle, treading on the weights of a balance, they are as hard as iron.[289] I repeatedly inform you people investigating Chan, you definitely must not bite on that dried shit scraper."

白雲昺, 上堂云, "嘗愛雲門老, 妙用曾無極. 信手拈將來, 不費絲毫力." 乃擧此話云, "言發非聲, 色前不物. 若是領解不眞, 便見招因帶果. 要會麼? 泥裏烏龜頭似鼈, 秤鎚踏著硬如鐵. 叮寧報汝叅禪人, 切忌咬他乾屎厥."

[Explanation]

Baiyun: *I loved* … means that (Yunmen) showed the great function before you.

288 "Not things" is a word that appears in the "Gengsang Chu" chapter of *Zhuangzi,* and has the same meaning as "not discriminate between people." "The perfect decorum is to not discriminate between people; the perfect righteousness is not to discriminate between things." See Watson, *Chuang Tzu,* p. 258 translates as "Perfect ritual makes no distinction of persons, perfect righteousness takes no account of things."

289 Although the heads of tortoises and turtles appear to be the same, they are different; although the weights of a balance and iron appear to have a different shape, the hard quality of the balance weights made of iron are not different from that of iron. See volume 1 note 1341.

When words are spoken it is not the sound … means that when confronted with sound and matter, do not be bound by the guidelines, and again that you must not search via the sounds of words or the matter/colors of things.

To be affected by causes … means that those who think that Yunmen was slandering the Buddha are to the contrary even inviting disaster.[290]

The head of a black tortoise in mud … means that as the other thing seems to be true and yet it is false, the words define the sense in accordance with (other) words.[291]

(Treading on the) weights of a balance … means that as the original thing seems to be false and yet is true, if you get the meaning of the words then forget the explanation.

白雲: 嘗愛云云者, 大用現前也. 言發非聲云云者, 當聲色不存軌則也, 又不可以言聲物色尋討也. 招因云云者, 將謂雲門謗佛者, 反招其殃. 泥裏烏云云者, 他物似是而非者, 言隨言定旨也. 秤鎚云云者, 本物似非而是者, 言得意忘詮也.

Songyuan ascended the hall, and because a monk asked about … *a dried shit scraper,* "What is the meaning of this?" Songyuan answered, "Wherever the partridge sings, all the flowers are fragrant."[292]

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290 This is a criticism of those who misunderstood that the words saying the Buddha is a dried shit scraper is slandering the Buddha. It is a strategy of kanhua Chan to eliminate the choice between valued or base, and to destroy the concept of valuable and base by deliberately exploding the discrimination that the Buddha is valuable and the shit scraper is base.

291 According to the concept conveyed by the words "dried shit scraper" they seem to be similar but are not the truth of the huatou. Note that the Korean translation here is, "Although the original and the other thing appear to be true, they are false; and according to the superficial words to enter the meaning."

292 These are words used by Fengxue Yanzhao and was used by Chan masters. This is a Chan tenet presented through the subject matter of the spring when partridges sing and the flowers in full bloom. However, the understanding that the Way is embodied in the scene described by Songyuan is contrary to his intention. If you understand by creating reason in this way, even the dried shit scraper is conceptualized and will lose its utility as a huatou. It forms a pair with the sentence, "He always remembered Jiangnan in the third month." See *Jingde chuandeng lu* 13, "Biography of Fengxue Yanzhao" (T 2076.51.303b23).

松源, 上堂, 因僧問,<至>乾屎橛. "意旨如何?" 答云, "鷓鴣啼處百花香."

[Explanation]

Songyuan: Since the marvelous function never had an end, this means to speak a sentence through the tips of all the grasses.[293]

松源: 妙用曾無極, 百草頭上, 道將一句來也.

[293] This explanation is different to the point of note 291.

Case 1109.

Changqing's "Marvelous Peak"[294]

長慶妙峯

[Old case]

When Changqing and Baofu were traveling in the mountains, Baofu pointed, saying, "Just here is the summit of Marvelous Peak." The master said, "That may be so, but it is pathetic."[295] Later he raised it with Jingqing and Jingqing said, "If it is not Mr. Sun (you),[296] then it is your skeleton spread across the plain."[297] [Xuedu Congxian commented, "Today what did

[294] This is a gongan based on a dialogue exchanged between Xuefeng Yicun's disciples, Changqing Huiling and Jingqing Daofu. Marvelous Peak (Miaofeng) is the highest mountain that occupies a position in the center of the world, that is, Mt. Sumeru. Baofu said that the place where he went walking daily was the "Marvelous Peak," and by raising it as an unnecessary disturbance, he established a barrier-gate. However, his intention was to display an appreciation that would see through Changqing and to stop many people misunderstanding this. It is just these two aspects that was the essential point of the evaluation that was revealed in the chanting for lay people. The summit of Mt. Sumeru is also a symbol that reveals the realm that is not achieved via language and mental discrimination.

[295] Although it may be allowed that Baofu's words be understood as a barrier-gate, even if it was felt to be insufficient, it does illuminate his own views. This also means that while sitting on the top of the mountain and observing the original endowment, there are no expedient means to descend from there. This is the interpretation of the *seolhwa*.

[296] "Mr. Sun," meaning Changqing Huiling. Sun was his lay surname and Mr. is a term of respect.

[297] Baofu's words establish a barrier-gate that is difficult to penetrate in the everyday circumstances that have no concerns, and it was this that Changqing saw through. If it was not so, it would mean that many people would be unable to not lose the life of the original endowment and would approach

he (Baofu) think he was doing traveling in the mountains together with that fellow?" He also said, "Do not say that a hundred thousand years later there will be no (such people). There will be just a few."]

長慶與保福遊山次, 福以手指云, "只者裏, 便是妙峯頂." 師云, "是則是, 可惜許!" 後擧似鏡淸, 淸云, "若不是孫公, 便見髑髏徧野." <雪竇顯着語, "今日共這漢遊山, 圖箇什麼?" 復云, "百千年後不道無. 只是小.">

[Explanation of the gongan]

Summit of the Marvelous Peak is where Meghaśrī-bhikṣu[298] resided, where all attributes are ended and names are forgotten.[299]

That may be so, but it is pathetic. This means that the grass on the summit of Marvelous Peak is jungle-like.[300]

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these words through the means of discrimination. This has the same sense as Yuanwu Keqin in case 23 of the *Biyan lu* (T 2003.48.164b1) commenting, "Bones are piled up on the flat earth."

298 Meghaśrī-bhikṣu, also translated as the bhikṣu Cloud of Merit or bhikṣu Cloud of Fortune. He was the first of the fifty-three excellent teachers the youth Sudhana personally visited and received teachings from at the direction of the bodhisattva Mañjuśrī. "Good son! In the south there is a country named Surpassing Delight. That country has a mountain named Marvelous Peak and a bhikṣu named Cloud of Virtue (Meghaśrī) lives on that mountain. You should go there and question him." Eighty-fascicle *Huayan jing* 62, "Chapter on Entering the Dharma Realm" (T 279.10.334a9). "The third Dharma Assembly (preached in the *Huayan jing*) is the ascent to the summit of Mt. Sumeru where the ten insightful bodhisattvas, Fahui and others, each preach a sermon, and all achieve the tenth stage. If the youth Sudhana had travelled south and went to the summit of the mountain Marvelous Peak and met the bhikṣu Meghaśrī and the ten excellent teachers after that, it would have been in the sutra (*Huayan jing*), and he would have ascended to the summit of Mt. Sumeru and the ten insightful bodhisattvas, Fahui and others, would have preached the sermon of the tenth stage for him." *Hwaeom non joeoryo* 2 (HBJ 4.801b16ff.).

299 This is not an object that is revealed through words as it has no place for discrimination, there being absolutely no concepts and meanings that correspond to each of them and to the characteristics that distinguish all things.

300 This means that although it is proper to live on the highest plane, it is an error to live where nobody can approach you. This means that the mountain is too steep and dangerous and the grass is too luxuriant and jungle-like so that people cannot walk there. This is the same as the first line of Xuedou Chongxian's verse.

If it is not … is because he is the same as a dead man.

Xuedu, "Today … He was not approving. His *also said* … is that he rather approved.

妙峰頂者, 德雲比丘住處, 相盡名忘處也. 是則是, 可惜許者, 妙峰高頂草離離也. 若不是云云者, 如同死漢故也. 雪竇今日云云者, 不肯也. 復云云者, 却肯也.

Xuedou Chongxian's verse

On the lone summit of Marvelous Peak the grass is jungle-like,
Picked up it is clear and distinct, but who can you give it to?
If it is not Mr. Sun who discerned it exactly,
Then the skeletons will be on the ground and how many people will know it!

雪竇顯頌, "妙峯孤頂草離離, 拈得分明付與誰? 不是孫公辨端的, 髑髏著地幾人知!"

[Explanation]

Xuedou: *Picked up* … means that as the high summit of Marvelous Peak has jungle-like grass, it is a place to put the body at ease and assure the mind (a place of enlightenment).

If it is not Mr. Sun … means to make comments in front of a dead man.[301]

雪竇: 拈得云云者, 妙峰高頂草離離, 便是安身立命處也. 不是云云者, 又是死漢前著語義也.

Fazhen Shouyi added a comment, "Baofu is just like a fellow on the islet

301 "Dead man" is a person who has lost the point of the original endowment and who is mistaken about the meaning of a huatou.

of melons[302] selling melons.[303] If it is not Changqing who thoroughly realizes this, then people will often impetuously accept this. Why is it like this? Haven't you heard, 'No matter how tasty the food it will not meet the needs of a sated person.'"[304]

法眞一拈, "保福, 大似瓜洲賣瓜漢. 若不是長慶識破, 往往造次承當. 爲什麼如此? 不見道, 美食不中飽人飡?"

[Explanation]

Fazhen: Although the intentions of both (masters) are unlimited,[305] Changqing spoke in this way because he feared that people will mistakenly understand them.

法眞: 兩箇意則雖無限, 恐人錯會故, 長慶伊麽道也.

Tiantong Zhengjue ascended the hall and raised this story, saying, "If you are to have a technique that gives life to people and a study that roams easily in the Way, then you must reach such an occasion and such a state. Baofu did not mistakenly take a single step. Changqing did not falsely preach a

302 The "islet of melons" or Guazhou is to the south of Hanjiang county, Jiangsu province. It is located on a branch of the Grand Canal that flows towards the Yangzi, and so is an important transport site.

303 Because people who live in Guazhou have no lack of melons at home they have no need to buy them outside, and so this means a person who buys melons from others, being fooled by the eloquence and advanced salesmanship. Likewise, this means persons who cannot ground themselves on their own original endowment and who are governed by the views and words of others and so will accept Baofu's mere words as they are and are tainted thereby.

304 This means that just as a sated person will not be tempted by tasty food, a person who sees through to the substance, because they will not just accept the opportunities and techniques established by others, no matter how excellent, will not fall into that trap.

305 "Unlimited" is a term used in the *seolhwa*. All huatou, as Chan language, are not limited in the meanings their words carry and have the possibility of innumerable applications according to the circumstances, so they are said to be "unlimited."

single sentence. At that time, if it was not Mr. Sun, how many would be the skeletons all over the plain? Elder Jingqing, Elder Jingqing! Very peacefully he governed phenomenal appearances, there was absolutely no disturbance. Not even a hair has sprouted, resting calmly; it is just this very thusness that originally is the Way."

天童覺, 上堂, 擧此話云, "活人手段, 游道工夫, 須到恁麽時節, 恁麽田地, 始得. 保福, 不錯行一步; 長慶, 不妄說一句. 當時, 若不是孫公, 髑髏遍野, 有甚麽數? 鏡清老, 鏡清老! 太平治象渾無擾. 毛髮不萌平穩休, 只箇如如元是道."

[Explanation]

Tiantong: *The technique that gives life to people* is that of Changqing; *the study that roams easily in the Way* is that of Baofu.[306] The following four sentences … *not mistakenly take a single step* are a judgment concluded on the basis of that (evidence).

天童: 活人手段者, 長慶地也. 遊道功夫者, 保福地也. 云云不錯行一步等四句, 據款結案也.

(Tiantong Zhengjue) also instructed the assembly, raising this story up to *the skeletons all over the plain*: The master said, " 'This changes the earth into gold; it churns the Yangzi into curds.'[307] Baofu wanted it to be so. 'If there is wind, why stir up waves. If the earth is flat, why choose to create hills!' Changqing wanted it to be so.[308] Xuedou's intention was to inscribe an

[306] Each of these corresponds respectively to the free establishment by Baofu of an opportunity for examination and to Changqing making sure that one is not bound or captured by that.

[307] A sentence appearing in *Wuzu Fayan yulu* 2 (T 1995.47.658a23).

[308] This speaks of Changqing's warning that shows the nothing to do of the everyday is a device of Baofu's laudable huatou that will capture you in that device.

inscription on bells and tripods;[309] Jingqing's words were that there was great peace and no (special) phenomena.[310] How would you comprehend this? The village elders did not know of the power of Yao and Shun,[311] and struck the drums for a sacrificial offering to the god of the river."

又示衆, 擧此話,<至>髑髏遍野, 師云,"變大地作黃金, 攪長河爲酥酪, 保福要恁麽; 無風何須起浪, 平地豈肯生堆! 長慶要恁麽. 雪竇意, 鍾鼎刻銘; 鏡清道, 太平無像. 且作麽生體悉? 野老不知堯舜力, 鼕鼕打鼓祭江神."

[Explanation]

Also instructed the assembly: *This changes the earth into gold* … These four comments[312] are also judgments concluded on the basis of that (evidence).

The village elders did not know … means that all these four are accepted, that they convert by non-action, and so people do not know about them.

又示衆: 變大地作黃金, 云云四着語, 亦據款結案也. 野老不知云云者, 四箇無不承, 他無爲化, 而自不知也.

309 The bell and tripod are representatives of valuable vessels, being famous vessels or precious vessels. These are inscribed with inscriptions and records of deeds that praised meritorious actions. They are called inscribed tripods, seal script in metal, seal script texts or seal script inscriptions. That is, the point is that Xuedou's verse had the intention of clearly revealing the meaning that Changqing saw through.

310 This indicates Changqing's appreciation that sees through Baofu's device and that beyond that things are calm and undisturbed.

311 Yao and Shun were mythical emperors and culture heroes, whose rules were pacific and not meddling; rule by virtue.

312 The four commentators are Baofu, Changqing, Xuedou, and Jingqing.

Case 1122.

Jingqing's Tap and Peck[313]

鏡淸啐啄

[Old case]

Because a monk asked, "If I tap, I ask you, master, to peck," Jingqing said, "Did you get to live or not?" The monk said, "If I do not live, I will meet with people's derision." The master said, "You are still a fellow in the grass (of frustrations)."

鏡淸因僧問, "學人啐, 請師啄." 師云, "還得活也無?" 僧云, "若不活, 遭人怪笑." 師云, "也是草裏漢."

[Explanation of the gongan]

Tap and peck: Of old it was said, "The chick taps and the mother pecks." This monk thinks to himself, "Even though I respond to Jingqing's conditioning it will not be a mistake to meet with him."

313 This is a dialogue exchanged between Jingqing Daofu (864–934) and a student that takes as a metaphor for the process of Chan enlightenment a chick inside an egg tapping on its shell and emerging. The chick inside taps on the shell and the mother hen on the outside pecks at the shell. Just as when the egg breaks, both inside and outside must simultaneously act together, this is a metaphor that says the relationship between the initiation of enlightenment of the practitioner and the guidance of the master must be like this. The student's time being as yet immature, he is evaluated by Jingqing as being a "fellow in the grass." This means a stupid person wandering bewildered in the long grass. Although it is difficult to coordinate the student's tap and the master's peck, it must be done. These are words to encourage the student to even more strenuous effort.

Did you get to live or not? This is the reason why (Jingqing) pecked.

If I do not live … : The student himself thinks he has already tapped.

You are still a fellow in the grass means to only possess an eye (appreciation) of tapping and pecking simultaneously, and yet to lack the action of tapping and pecking simultaneously[314] is to run recklessly in the grass.

啐啄者, 古云, 子啐母啄云云. 這僧自謂, 與鏡清應緣, 不錯相見也. 還得活也無者, 所以啄了也. 若不活云云者, 自謂已啐也. 也是草裏漢者, 只知3)啐啄同時眼, 而無啐啄同時用也, 是草裏走殺也.

Xuedou Chongxian's verse

The ancient Buddha had a house-style,
Mutual praise is refuted.
Mother and chick do not know each other,
So who is it that pecks and taps together?
Aware of the pecking, he is still in the shell,
And being repeatedly smashed,
The Chan masters of the world vainly reify them.

雪竇顯頌, "古佛有家風, 對揚遭貶剝. 子母不相知, 是誰同啐啄? 啄覺猶在殼, 重遭撲, 天下衲僧徒名邈."

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314 These are raised as the words of Jingqing and Nanyuan Huiyong (860–930) in *Yuanwu yulu* 7 (T 1997.47.743c16ff.). It is also seen in the following formal sermon by Nanyuan. "Nanyuan ascended the hall and said, 'The (Chan masters) of the various regions only possess the eye that simultaneously taps and pecks but do not possess the function of simultaneously tapping and pecking.' A monk asked, 'What is the function of simultaneously tapping and pecking?' The master said, 'As the master does not tap and peck, tapping and pecking are simultaneously lost.' The monk said, 'This is still not what I asked.' The master said, 'What was it you asked?' The monk said, 'I have forgotten it.' The master hit him, but that monk did not accept this and later he went into Yunmen's assembly and raised this previous incident, but his words were not accepted. Meanwhile there was a monk alongside who said, 'At that time wasn't Nanyuan's staff broken (and so did not hit him)?' The monk heard these words and was greatly enlightened at these words." *Nanyuan yuyao* in *Guzunsu yuyao* 7 (XZJ 118.236a7ff.).

[Explanation]

Xuedou: *The ancient Buddha* is Jingqing.

Mutual praise is refuted means people arrive at this (praise) but they do not escape being refuted.

Mother and chick do not know each other … means that originally they have never met.

Pecking is the mother's pecking

Aware is to be self-aware (self-enlightened), chick and mother seeing each other.

He is still in the shell means he only has the eye (appreciation) of simultaneously tapping and pecking.

And being repeatedly smashed indicates the simultaneous functions (of tapping and pecking),

(Chan masters) of the world … means not being able to search for it.

雪竇: 古佛者, 鏡淸也. 對揚遭貶剝者, 諸人到此, 未免遭貶剝也. 子母不相云云者, 本不曾相見也. 啄者, 母啄也. 覺者, 自覺也, 子母相見也. 猶在殼則, 只有啐啄同時眼也, 重遭撲者, 同時用也. 天下云云者, 摸不著也.

Xuedou also added the comment, "Chan monks have this special matter (skill), and if a prominent person[315] unfolds it for you openly, even the ancient saints did not come out once in vain."

又拈, "衲僧有此奇特事, 若一人半个互相平展, 古聖也不虛出來一回."

Fazhen Shouyi added a comment: "If that monk had gotten to live, why did Jingqing say he was still a fellow in the grass? If he lacked the eye (of appreciation) that examines and knows the regions, he would be humiliated

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315 "Prominent person," literally "one person and half person." The half of a person does not exist, which shows he is a prominent and rare person. In doctrinal teachings if you say a "half person," it indicates a person who commits evil deeds and is incomplete, and in comparison people who practice good deeds are called complete persons. See *Daban niepan jing* 8 (T 375.12.655a20).

together with that monk. Do you want to understand? If you are to have the great vessel completed, then you must be a master's bellows."[316]

法眞一拈, "者僧, 旣是得活, 鏡淸, 因什麽道也是草裏漢? 若無知方眼鑑, 者僧還同受屈. 要會麽? 欲令大器圓成, 須是作家爐鞴."

[Explanation]

Again made a comment: *If that Chan monk had gotten* … If he largely had this technique then he would be called a Chan monk. *If there is a person* … means that if the student has a technique like that of the lineage master then the lineage teacher has not come forth in vain.

又拈: 衲僧有此云云者, 大抵有此手段, 方名衲僧也. 若一人云云者, 學人如大宗師手段, 則宗師不虛出來也.

Fazhen's comment says it all.

法眞拈云云也.

316 "Bellows" is the furnace of a smith and the bellows. This refers to a furnace and bellows that is used to forge copper or iron. This is compared to the lineage teacher's techniques of molding students. Just as an excellent craftsman's bellows make perfect, top-class goods, the lineage teacher who forges students so that they are enlightened is also called a lineage artisan or master craftsman.

Case 1125.

Jingqing's Bell

鏡淸鐘子

[Old case]

Jingqing struck a bell in front of the monks' hall, saying, "Xuansha said it! Xuansha said it!" At the time a monk came out and said, "What did Xuansha say?" The master then drew a circle and the monk said, "If you had not investigated for a long time how would you know it was like this?" The master said, "Bring me the money for my sandals."

鏡淸於僧堂前, 自擊鐘子云, "玄沙道底! 玄沙道底!" 時有僧出來云, "玄沙道什麼?" 師乃作一圓相, 僧云, "若不久叅. 爭知伊麼?" 師云, "還我草鞋錢來."

[Explanation of the gongan]

Struck a bell … : It says in the *Guangdeng lu,*[317] "As the bell announcing a service (of worship) rang, he made a groaning sound, leapt up and said, 'This bell is ringing in my stomach.' "[318]

Drawing a circle is to draw what Xuansha (had said).

[317] Although *Guangdeng lu* means the *Tiansheng guangdeng lu,* there are no sentences in this book that match this. They appear in the *Xuansha guanglu.*

[318] The *Xuansha guanglu* says, "Because the bell rang, the master made a groan, leapt up and said, 'This bell is ringing in my stomach. What do you think?' Senior Zhan replied, 'Reverend, is your body OK?' The master said, 'What are you doing again making excuses?' 'Reverend, what are you doing asking again?' The master said, 'I do not want it to be like this.' Zhan said, 'How was I ever like this?' The master said, 'Right, right.' Zhan said, 'Yes, yes.'" *Xuansha guanglu* 1 (XZJ 126.366a8ff.).

If you had not investigated for a long time means he thought he knew it.

Bring me … means if you have such an interpretation you will wear out your sandals in vain.

自擊鐘子云云者, 廣燈錄云, "玄沙因齋鐘鳴, 作忍痛聲, 騰身云, '這箇鐘子在我肚裏鳴.' " 作一圓相者, 玄沙底畵出也. 若不久叅云云者, 自謂得知也. 還我云云者, 伊麽見解, 虛踏草鞋也.

Layman Yuezhai's verse

Nobody understood what Xuansha said.
He picked up empty space and smashed it into many pieces.
Wearing shoes the stone woman plays with the clean waves,
The ape wrapped in a turban follows the battalion.

悅齋居士頌, "玄沙道底無人會, 拈出虛空百雜碎. 着靴石女弄清波, 褁帽胡孫趁大隊."

[Explanation]

Yuezhai: *He picked up empty space and smashed it into many pieces* … means that (Jingqing)'s intention was not to grasp the circle.

Wearing shoes … means that although he had its function he still could not get its shape.

悅齋: 拈出虛空百雜碎云云者, 意不執圓相也. 著靴云云者,雖有其用, 亦不可得其形狀也.

Xuedou Chongxian added the comment, "It came about that Caizhou[319] destroyed him."[320]

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319 "Caizhou." This is based on an historical incident. When the An Lushan rebellion broke out in Tang-dynasty China, the general leading the army of suppression, Li Su, taking the opportunity of

雪竇顯拈, "洎被打破蔡州."

[Explanation]
Xuedou: Jingqing also has an escape path.

雪竇: 鏡淸也有出身之路也.

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the surrounding moises made a surprise night attack on the town and in the end captured a major rebel and conveyed him to the capital. In the ponds close to the city walls, the loyalist army caused the ducks to fly up and cause a commotion, and in that interval advanced their forces to the base of the city walls without detection and made the city surrender with ease. The phrase "night attack of the pond ducks" was created from this incident of an easy victory through a surprise attack.

320 Just as Caizhou was occupied, this means that he fell into the precarious state of his point being seen through. Caizhou symbolizes a den of thieves or a rebel army. The essential points of the Chan ability that Chan masters are concealing are compared to the strongholds of bandits, and this is used in the sense that Jingqing faced the danger that his own Chan ability would be stolen away when he was testing the student. That is, it is evaluated that if Jingqing did not have the last word, the student's word would have made his own stronghold to surrender. Gunan Tongmen made the assessment that the student's own Caizhou city had already been conquered by Jingqing. "Gunan Tongmen said, 'Even though that monk had well deprived Jingqing (of his hidden intention), in terms of Caizhou city, it had already been long defeated.'" *Zongmen niangu huiji* 34 (XZJ 115.913a9ff.). Xuedou also used this metaphor elsewhere: "A monk asked, 'What is the bodhi that you see?' The master said, 'When the wind blows the dust rises, when birds fly feathers fall.' The monk continued, 'I beg you master to again offer your skilful means.' The master said, 'It has come about that Caizhou has almost destroyed him.' " *Xuedou yulu* 1 (T 1996.47.676a16ff.). Here it is used as a phrase meaning that if you almost make a mistake, adding a word to the student's question has damaged the Chan ability and so hides the meaning that there is nothing to add to the preceding reply.

Case 1173.

Daobi's "Golden Fowl"

道丕金鷄

[Old case]

Because a monk asked, "What is your reverence's house-style?" Chan master Dong'an Daobi[321] of Mt. Fengxi in Hongzhou said, "The golden fowl holds its egg and returns to the Milky Way,[322] the jade rabbit bears a fetus and enters into the Ziwei (constellation)[323]." The monk said, "If unexpectedly a guest comes, what would you treat him with?" The master said, "In the early morning the macaques take off with the golden fruit; late at night the phoenixes bring jade flowers."

洪州鳳棲山, 同安丕禪師, 因僧問, "如何是和尚家風?" 師曰, "金雞抱子歸霄漢,

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321 Dates unknown. A Chan master of the late-Tang to Five Dynasties period who was a member of the Caodong lineage. A disciple of Yunju Daoying (d. 902), he lived in Dong'an Cloister in Jianchang superior prefecture.

322 "Milky Way," also called the "Heavenly River" or "Heavenly Space."

323 Ziwei, also called Ziwei enclosure or Ziwei constellation. As the name of a governing star, it is one of the three constellations (Ziwei, Taiwei and Tianshi constellation). The three constellations, together with the twenty-eight celestial houses, are stars that occupy important positions. In the Ziwei constellation there are fifteen stars distributed to either side of the polar/North star which is at the center. It is laid out in the shape of a folding screen and is also called "Celestial purple palace wall." The region covers αUMi and stars in Draco and Cassiopeia. See Joseph Needham, *Science and Civilisation in China: Mathematics and the Sciences of the Heavens and the Earth, vol. III* (Cambridge: Cambridge University Press, 1959), pp. 259–261. This is where the imperial palace stars, including the emperor star, are found.

玉兎懷胎入紫微." 僧云, "忽遇客來, 將何祇對?" 師曰, "金菓早朝猨摘去, 玉花晚後鳳銜來."

[Explanation of the Koan]

The golden fowl holds its egg … : The *Dongfang Shuo shizhou ji* says, "The golden fowl holding its egg returns up into the emerald sky." The *Yinglin ji* says, "The jade rabbit bears a fetus and enters into the Ziwei palace." Gold pertains to the west, and the fowl is the tenth of the earthly branches, which also pertains to the west.[324] An egg is a being that has already appeared.[325] The fowl holding onto an egg means the biased (position) within the upright (position).[326] Jade has the virtues of warmth and gloss, and the rabbit is the fourth (of the twelve earthly branches) and pertains to the east. The fetus is a being that has yet to appear, so the jade rabbit bearing a fetus is the upright (position) within the biased (position).

Returns to the Milky Way *and enter into the Ziwei* means that the biased and the upright have never been separated from the original position.

If unexpectedly a guest comes … means to welcome him when he comes. The meaning of *gold* here is like the previous meaning and the *fruit* is the fruit that has been formed. *The early morning* is light/enlightenment, *macaque* means to be without markings. *Take off with* is to head for over there (the upright position).[327] The meaning of *jade* here is like the previous meaning,

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324 Gold belongs to one of the five agents, the five fundamental elements of water, fire, wood, metal and earth that decide human affairs and the myriad array of phenomena. Of the twelve earthly branches, the *yu* that corresponds to the fowl also corresponds to gold while simultaneously indicating the western direction.

325 The word *zi* that means egg here corresponds to water and so *the golden fowl holds onto an egg*, according to the basic principles of the five agents, is gold that gives rise to water as its own child.

326 Dong'an Daobi was a Chan master of the Caodong lineage and so this text is explained according to the Caodong lineage theory of the five positions/ranks of biased and upright. However, this explanation was distant from the versifier's idea about the old case.

327 "Heads for over there" shows the "time of joint merit" of the five positions of merit and honors. See the *seolhwa* of case 1175, "Dongshan's head for over there."

and *flowers* are flowers caused (by the seeds of the fruit). *Late at night* is darkness. *The phoenixes* means to have markings. *Bring* (in their beaks) is to rather to come here (to the biased position).[328] So then *take off with the golden fruit* is to go from the biased to the upright, and *bring jade flowers* is to come from the upright to the biased.

金鷄抱子云云者, 東方朔十州記云, "金鷄抱子, 歸於碧天之上." 影林集云, "玉兎懷胎, 入於紫微之宮." 金屬西, 鷄酉亦屬西, 子已現之物也. 金鷄抱子, 則正中有偏也. 玉有溫潤之德, 兎卯屬東, 胎未現之物也. 玉兎懷胎, 則偏中有正也. 歸霄漢入紫微, 則偏正不曾離本位也. 忽遇客來云云者, 接待方來也. 金義如前, 果則結實也. 早朝者, 明也. 猿者, 沒文彩也. 摘去者, 向去也. 玉義如前, 花則因花也. 晚後者, 暗也. 鳳者, 有文彩也. 銜來者, 却來也. 然則金果至摘去者, 從偏至正也; 玉花至銜來者, 從正來偏也.

Danxia Zichun's verse

At noon the mist thickens, but the mountains soar through;
At midnight the sky is clear and the moon beautiful.
Undivided it silently illuminates, the cold empyrean distant,
Light and dark perfectly merged before any signs emerge.

丹霞淳頌, "日午煙凝山崒屼, 夜央天淡月嬋娟. 混然寂照寒霄永, 明暗圓融未兆前."

[Explanation]

Danxia: The first line is the upright position; the second line the biased position. These lines contain the meaning of *In the early morning the macaques take off with the golden fruit*. The last two lines speak of the fact that the

328 "Rather to come here" shows the "time of merit of merit" of the five positions of merit and honor. See the *seolhwa* of case 1175.

biased and upright have never been apart from the original position. This has the meaning of *the golden fowl holds its egg and returns to the Milky Way.*

丹霞: 初句, 正位也; 二句, 偏位也. 此, 金菓早朝云云含來之義也. 下二句, 言偏正不曾離本位. 此, 金鷄抱子至紫微之義也.

Because the fundraiser[329] had returned, Jinshan Liaoyuan ascended the hall and raised this story, saying, "Dong'an's house-style was just like this, but mine (Guizong)[330] is not so. What is my house-style? In the vicinity of Xizhi's[331] residence a fresh breeze rises; in front of the Yeshe Peak[332] the jewel-moon shines. *If unexpectedly a guest comes, what would you treat him with?* Since the house always has surpluses of all sorts of tea and rice, all the Chan people of the world return to teaching and conversion."[333]

金山元, 因化主廻, 上堂, 擧此話云, "同安家風只如此, 歸宗家風不恁麽. 如何是

329 "Fundraiser" is an office that provides the finances of the monastery, receiving donors and leading the people to the Buddha dharma by going out onto the streets. "The street fundraiser: also simply fundraiser, or simply street-sider. I (Dōchū) say, 'He encourages conversion in the markets, shops and streets, to bring in donations in order to provide for the monastic assembly.'" *Zenrinshokisen* 7, "Category of Posts."

330 Guizong is Jinshan Liaoyuan. This title came from the name of the monastery he lived in, Guizong-si.

331 This indicates the site of the sermon being delivered, Guizong Monastery. The famous calligrapher Wang Xizhi (321–379) made his own residence into a monastery. "In the sixth year of the Xiankang reign (340), the general of the right, Wang Xizhi, built Guizong Monastery on Mt. Lu for the Indian Dharmatāra." *Fozu tongji* 36 (T 2035.49.339c24).

332 Assumed to be one of the peaks around Guizong Monastery. According to *Lushan ji* 2 (T 2095.51.1032b5), Wang Xizhi had a person named Dharmatāra, that is the Venerable Narendrayaśas live in the meditation cloister of Guizong, and so it seems this name of Yeshe was given to the peak in memory of Narendrayaśas (yaśas = yeshe).

333 While praising the fundraiser for his hard work in securing sufficient goods for everyday life, at the same time this shows the key point of the original endowment of the fundraiser was his role to encourage people to convert.

歸宗家風? 羲之宅畔清風起, 耶舍峯前寶月輝. 忽遇客來, 將何祗對? 家常茶飯千般足, 四海禪人教化歸."

[Explanation]

Jinshan: *In the vicinity of Xizhi's residence* is the worldly truth.

A fresh breeze rises means the host, that the worldly truth is the ultimate truth. The following sentence also follows this (logic). This also refers to the second sentence.

In the early morning the macaques take off with the golden fruit … has the same meaning.

Since the house always has … means it has many matters, which is the (sense of the) third sentence. This means that the lower the position the higher the Dharma.

金山: 羲之宅畔者, 俗諦也, 清風起者, 主也, 俗諦卽眞諦也. 下句例此. 此約第二句也, 金果早朝云云之義一般也. 家常云云者, 有許多事, 第三句也. 位彌下而法彌高也.

Yunmen (Dahui) Zonggao ascended the hall and raised this story, saying, "The house-style of Dong'an was very strange. My (Qingshan) house-style also was not so. If someone said, 'What is your reverence's house-style?' I would say to them, 'At vegetarian offerings I eat rice together with greens in one bowl. I know nothing of the Chan Way and of right and wrong.' If asked, *If unexpectedly a guest comes, what would you treat him with?* I would say, 'Steamed rice cakes and dough-flake soup.'"

雲門杲, 上堂, 擧此話云, "同安家風, 不妨奇怪. 徑山家風, 又且不然. 或有人問, '如何是和尙家風?' 卽向他道, '齋時一鉢和蘿飯, 禪道是非摠不知.' '忽遇客來, 將何祗對?' '蒸餅不托.'"

[Explanation]

Yunmen: *At vegetarian feasts* … *in one bowl* … means that if the great

function (of the original endowment) is manifested before you, you are not bound by the guidelines.[334]

Steamed rice cakes and dough-flake soup are the substance and function possessed by the great function. *Dough-flake soup* just means dough-flake soup.

雲門: 齋時一鉢云云者, 大用現前, 不存軌則也. 蒸餠不托者, 大用所具地體用也. 不托者, 猶云飥也.

334 See volume 1 note 68.

Case 1175.

Tong'an's "Head for Over There"

同安向去

[Old case]

Because a monk asked Chan master Tong'an Changji of Mt. Fengxi in Hongzhou [One text says he was an heir to Jiufeng Daoqian], "What is the person who heads over there?" the master said, "The cold cicada[335] clings to a dried-up tree, and ending its crying it does not turn its head." "What about the person who comes over here?" The master said, "Rush flowers flourish in fires, so although it is spring it seems like autumn." "What about the person who does not come over here and who does not go over there?" The master said, "A stone sheep encounters a stone tiger, so when does the encounter end?"

洪州鳳棲山, 同安常察禪師<一本嗣九峯虔禪師>, 因僧問, "如何是向去底人?" 師云, "寒蟬抱枯木, 泣盡不廻頭." "如何是却來底人?" 師云, "蘆花火裏秀, 逢春恰似秋." "如何是不來不去底人?" 師云, "石羊逢石虎, 相逢早晚休."

[Explanation of the gongan]

The person who heads over there (corresponds to) the time of joint merit. [336]

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335 The "cold cicada" is a type of cicada that has a darker red color than the normal cicada. "In the first month of autumn the chill winds arrive, the frost falls and the cold cicada sings." *Liji,* "Monthly Regulations." According to Cai Yong's *Yueling zhangju,* "The cold cicada sings in response to gloom, so when it sings the days are chilly and therefore it is called the cold cicada."

336 This is the fourth position of the five positions of merit and honor of the Caodong lineage. After

The person who comes over here (corresponds to) the time of meritorious merit.[337] Also, a person who heads over there (corresponds to) the result of being a śramaṇa, and the person who comes over here (corresponds to) the practice of being a śramaṇa. Not coming and not going means the result and the practice forms a śramaṇa into a different species.

The cold cicada clings to a dried-up tree … is to be indifferent and quiescent so that you must not move groundlessly.

Rush flowers flourish in fires means to give rise to discrimination out of non-discrimination.

Although it is spring it seems like autumn means that birth is non-birth.

A stone sheep encounters a stone tiger … means the each one of those who comes over here or heads over there is without birth.

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being thoroughly enlightened to your original face, this means the merit is jointly owned. That is, this means to descend from the realm divorced from matter into the realm of displaying the merit of enlightenment. This is the affirmation of the world of simultaneous non-discrimination and discrimination. " 'What is joint merit?' The master said, 'Not getting matter.' Again he said, '(Powdering your face) with white powder, it is difficult to hide your traces and so you will not live long in Chang'an.' " *Dongshan yulu* (T 1986A.47.510b10ff.). "Joint" means to be displayed together with all the discriminated matter and not to be able to obtain matter suggests the real attributes of dharmas that are concealed via the non-discrimination of the joint position. Chang'an is not a place you can reside for a long time also indicates the separation from the world of discrimination, not being attached and residing in non-discrimination. "As sentient beings and Buddhas do not encroach on each other, the mountain is high by itself, the waters are deep by themselves. The multiply differentiated, clear matter! Where the partridge sings all the flowers are fresh [verse on joint merit]." *Dongshan yulu,* "Verses on the Five Positions of Merit and Honor" (T 1986A.47.516b15ff.).

337 The fifth position of the five positions of merit and honor of the Caodong lineage. As all discriminations become merged into one, the discriminated matter does not have an individual appearance. As a realm of no meritorious function where there is no need for further practice, it is not different from liberation. " 'What is the merit of merit?' The master said, 'Not together.' Again he said, 'United and merged, with no hiding place, what more are you searching beyond this!' " *Dongshan yulu* (T 1986A.47.510b11ff.). "As soon as a horn grows on your head, already is unbearable; making up your mind to seek the Buddha is most embarrassing. So distant the empty eon that nobody knows it, choosing to go south to visit the fifty-three (excellent teachers) [merit of merit]." *Dongshan yulu,* "Hymns on the Five Positions of Merit and Honor" (T 1986A.47.516a17ff.).

向去底人者, 共功時也. 却來底人者, 功功時也. 又向去底人, 沙門果也. 却來底人, 沙門行也. 不來不去者, 果行成一沙門異類也. 寒蟬抱枯木云云者, 枯淡寂滅, 動誕不得也. 蘆花火裏秀者, 從無差別起差別也. 逢春恰似秋者, 生則無生也. 石羊逢石虎云云者, 却來向去, 一一是無生也.

Langye Huijue added the comment: "Although persons of the past could shoot an arrow through a wild goose, in the end they could not shoot the monkey circling through the trees."[338]

瑯琊覺拈, "古人, 雖解箭穿鴻雁, 要且, 不解遶樹射猿."

[Explanation]

Langye: *Shoot an arrow through a wild goose* means even though there are many steps, a single thing threads through them all.[339]

Shoot the monkey circling through the trees means each sentence enters the miraculous.

瑯琊: 箭穿鴻雁者, 許多階級, 一以貫之也. 遶樹射猿者, 句句入神也.

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338 This follows the story of the legendary expert archer Gan Ying and the story of the famous marksman Yang Youji who would hit the target a hundred times out of a hundred. The *Taiping guangji* 350 quotes the overall sense of the *Liezi* as follows: "Fu Wei learned archery from Gan Ying and was excellent at all techniques, but it was only the technique of biting (the incoming arrow) that was not taught. In secret Wei shot an arrow at Ying without warning, but Ying bit the arrow point and he shot at Wei. Wei ran circling through trees, but the arrow also circled the trees and shot him." Again, "As soon as Yang Youji bent his bow the monkey clung to the trees and howled pitifully, and when the arrow was fired the monkey circled through the trees to evade it, but that arrow circled through the trees and killed it." *Biyan lu* case 69, "Evaluation of the Verse" (T 2003.48.199a20ff.). See Cleary, *Blue Cliff Record,* p. 316. The story also appears in *Han Feizi.*

339 "A single thing threads through them" is from the *Lunyu* IV.15. "Confucius said, '(Zeng) Can! My Way is threaded through by a single thing.' He also said, 'If I hear the Way in the morning I may die in the evening.' The Way that he speaks threaded through all the myriad things, being uninterrupted and not extinguished. Because he knew that it was uninterrupted and will not be extinguished, he could depend on it and say, 'I may die in the evening.' " *Jin'gak eorok,* "Reply to Counsellor Choe" (HBJ 6.47b1ff.).

Tiantong Zhengjue raised this story in an informal sermon, saying, "This must in this way correspond exactly, thread through principle and particulars, and come and go unhindered. You must also know where language does not reach and where right and wrong do not reach. Therefore it is said, 'All (dharmic) categories and sentences (that show the truth) are not categories and sentences, so what relationship do they have with my numinous awakening?'[340] Now say, how can you get to correspond (with the truth) like this? Although words bear the profound, it has no path; and although the tongue speaks it does not speak (the truth). Take care."

天童覺, 小參, 擧此話云, "是須恁麼恰恰相應, 理事貫通, 往來無碍, 始得, 更須知有言語不到處, 是非不及處. 所以道, '一切數句非數句, 與吾靈覺何交涉?' 且道! 作麼生得如此相應去? 語帶玄而無路, 舌頭談而不談. 珎重."

[Explanation]

Tiantong: *All categories and sentences* … means it does not have a relationship with the preceding *many steps.*

Words bear the profound … means that even though it (the truth) encounters many steps, it does not fall into the steps.[341]

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340 *Zhengdao ge* (T 2014.48.396b11).

341 "Not fall into the steps": steps mean gradual stages of practice. Not climbing up to the destination step by step, but taking the method of awakening to the ultimate state directly, is called "not falling into steps." It contains the sense of not following the process of theory comprised of words and discrimination, but directly comprehending the original endowment. These words resemble the following dialogue between the sixth patriarch, Huineng and Qingyuan Xingsi. "Xingsi asked Huineng, 'What should one do to not fall into (gradual) steps?' The sixth patriarch said, 'What have you done (in practice)?' 'I have not even done (the practice of) holy truth.' The sixth patriarch said, 'What step (then) have you fallen into?' 'If you do not do (practice) even the holy truth, what step is there?' The patriarch deeply appreciated his capacity." *Jingde chuandeng lu* 5, "Biography of Qingyuan Xingsi" (T 2076.51.240a19ff.). " 'How do you turn around and be able to not fall into steps?' The master said, 'The south pole star seven, the north pole star eight.' " *Yunmen guanglu* 1 in *Guzunsu yulu* 15 (XZJ 118.337a15).

天童: 一切數句云云者, 不涉從前許多階級也. 語帶玄云云者, 當許多階級, 不落階級也.

Yuwang Jieshen added the comment: “Such talk can only be for yourself; it will not be for other people. Even though it can only allow you to enter (the realm) of Buddha, it will not allow you to enter (the realm) of the māra (demon). If someone asked me (Lushan), ‘What about a person who is heading over there?’ (I would say) the red clouds penetrate the emerald sea. ‘What about a person who comes over here?’ The bright sun circles Mt. Sumeru.[342] ‘What about a person who does not come over here and who does not go over there?’ Ascending the fast-flowing rapids, tens of thousands of people watch. If you are sharply intelligent please try to distinguish them.”

育王諶拈, “恁麽說話, 只可爲己, 未可爲人; 只可入佛, 未可入魔. 或問盧山, 如何是向去底人? 紅霞穿碧海, 如何是却來底人? 白日遶須彌, 如何是不來不去底人? 急流灘上萬人看. 靈利底, 試請辨看.”

[Explanation]

Yuwang: *It can only be for yourself … enter (the realm of) the māra* means it only illuminates your own matters and is not a technique for (teaching) other people.

The red clouds … Mt. Sumeru means being able to exchange replies while circling.

Fast-flowing rapids means to go to the other side.

Tens of thousands of people means as tens of thousands of people come to watch, that is not going over there and not coming over here, which is

342 This sentence, together with the preceding “red clouds penetrate the emerald sea” were written by Yunmen Wenyan. “A discussion that raises both (a mutual relationship in which the lineage master complies with the original endowment and without relying on the student’s words accepts them as truth): even when they meet he does not raise an eyebrow; you are in the east and I am in the west. The red clouds penetrate the emerald sea, the bright sun circles Mt. Sumeru.” *Yunmen guanglu* (T 1988.47.576c16ff.).

coming and going.

育王: 只可爲己至入魔者, 只是明得自己邊事, 無爲底人手段也. 紅霞云云須彌者, 回互答得也. 急流灘, 則去也. 萬人看, 則萬人來看, 卽不去不來卽去來也.

Zihang Liaopu ascended the hall and raised this story, saying, "Do you understand this? It turns merit back to the (original) position so that the marvelous will be in front of the body; it turns the (original) position back to merit so the road will again return to the marvelous. While empty profundity does not violate it, coming and going is free, so this is not lacking Tong'an's (view). In the end, he (the monk) has not been able to escape from his trap. If somebody asked Tiantong (me), *What about the person who heads over there?* I would say, 'The jade horse passes through the barrier, its hooves having had splinters removed.' *What about the person who comes over here?* 'The golden-haired (lion) crouches on the ground, its tail moving angrily.' *What about the person who does not come and does not go?* I would say to him, 'An iron dragon atop the monastery's banner pole.' Practitioners, try to test where my eye (appreciation) is."

慈航朴, 上堂, 擧此話云, "還相委悉麼? 轉功就位, 妙在體前,轉位就功, 廻途復妙. 虛玄不犯, 來去自由, 卽不無同安. 要且, 脫他窠臼未得. 或有人問天童, '如何是向去底人?' 卽道, '玉馬度關蹄撥刺.' '如何是却來底人?' '金毛踞地尾吒沙.' '如何是不來不去底人?' 却向道, '刹竿頭上鐵龍兒.' 行脚人試驗, 山僧眼目在什麼處."

[Explanation]

Zihang … *jade horse* … *golden-haired* … *banner pole* … all of these positions have escaped from that trap.

慈航云云, 玉馬云云, 金毛云云, 刹竿云云者, 當一切位, 脫他窠臼也.

Songyuan ascended the hall and raised this story, saying, "This deep talk that enters into principle, that corresponds with ability and responds

to beings is also that Elder Tong'an's (method). If you depend on the Chan monk assembly you will not escape exposing your faults. Why? (This is because) you can only unfurl the sail and sail with the wind and cannot steer against the wind. If a person asked me (Yefu),[343] *What about the person who heads over there?* I would respond, 'His eyeballs bulge out.' *What about a person who comes over here?* I would reply, 'Heaven is broad, earth is broad.' *What about a person who does not come over here and does not head over there?* I would respond, 'The bright moon illuminates the gloomy valleys, the cold waves splash against the fulling-block at night.' As these words have nothing for you to chew on,[344] you must be enlightened."[345]

松源, 上堂, 擧此話云, "入理深談, 隨機應物, 還他同安老人. 若據衲僧門下, 未免漏逗. 何故? 只解順風張帆, 不能逆風把柁. 或有人問冶父, '如何是向去底人?' 對云, '眼睛突出.' '如何是却來底人?' 對云, '天闊地闊.' '如何是不來不去底人?' 對云, '明月照幽谷, 寒濤響夜砧.' 此語無你咬嚼處, 直須是悟, 始得."

[Explanation]

Songyuan: *This deep talk that enters into principle* is "a stone sheep encounters a stone tiger …"

That corresponds with ability and responds to beings refers to the previous

343 Yefu is the mountain (monastery) title for Songyuan. This was given to him because he lived on Mt. Yefu.

344 This means that all of the replies to each of the sentences are barrier-gates that can be penetrated after all discrimination has fallen away and is not something that can be known via serious thought.

345 There is a commentary on Songyuan's formal sermon made by Gulin Qingmao: "Although the Elder Tong'an brought forth a tray (of food), how could his sleeve be shorter than his arm and so bury that Caodong lineage not a little? Even though Reverend Songyuan shortly revealed the point (of the blade) that cuts nails and slices through iron, if you test it, it does not escape being an understanding that is produced from the words. If a person asks me (Danhu), *What about the person who heads over there?* I would say, 'He kicks and slaps (fumbles around).' *What about a person who comes over here?* 'His mouth seems to be pressed shut.' *What about a person who does not come and who does not head over there?* 'Guanyin buys barbarian cakes, convulsing the Vajra (Guardian) god with laughter.'" *Gulin Qingmao yulu* 1 (XZJ 123.437a17ff.).

two answers.

His eyeballs bulge out and *Heaven is broad*, *earth is broad* and t*he bright moon illuminates the gloomy valleys* are judgments based on that (evidence). Although each one of these three places (answers) is evident, they have nothing to chew on, so how can they not be steering against the wind?

The bright moon illuminates the gloomy valleys means to go from the biased to the upright.

The cold waves splash against the fulling-block at night is to come from the upright to the biased. The *fulling-block* is a stone.

松源: 入理深談者, 石羊逢石虎云云也. 隨機應物者, 前之二答也. 眼睛突出, 天闊地闊, 明月照幽谷云云者, 據款結案也. 當三處一一的的, 無咬嚼處, 豈不是? 風把柁也. 明月照幽谷, 則從偏至正也. 寒濤響夜砧, 則從正來偏也. 砧者, 石也.

Case 1176.

Tong'an and Depending on the Sutras

同安依經

[Old case]

Because a monk asked, "What is the principle of, if you understand the meaning depending on the sutras the Buddhas of the three ages will become your enemy; if you depart from a single word of the sutras they will be the same as the preaching of the māra (demon)?"[346] Tong'an said, "The lone peak soars up high, it does not hang on misty vines; the crescent moon crosses the sky, the white clouds move by themselves."

同安因僧問, "依經解義, 三世佛冤; 離經一字, 卽同魔說, 此理如何?" 師云, "孤峯逈秀, 不掛煙蘿. 片月横空, 白雲自異."

[Explanation of the gongan]

Understand the meaning depending on the sutras … is the ignoring and

346 These are words that appear in the following dialogue of Baizhang Huaihai: "A monk asked, 'Why is it that if you understand the meaning depending on the sutras the Buddhas of the three ages will become your enemy; and if you depart from a single word of the sutras they will become the same as the preaching of the māra?' The master said, 'If you firmly maintain movement and calm, the Buddhas of the three ages will become your enemy; if you separately seek outside of these (words of the sutras) that will be just the same as the preaching of the māra.'" *Jingde chuandeng lu* 6, "Biography of Baizhang Huaihai" (T 2076.51.250a8ff.).

confronting barrier.[347]

The lone peak and *crescent moon* are where you are divorced from both ignoring and confronting.

Misty vines and *white clouds* are ignoring and confronting.

依經解義云云者, 背觸關也. 孤峰片月者, 背觸俱離處也. 烟蘿白雲, 背觸也.

Danxia Zichun's verse

Clouds fly high by themselves, water flows by itself.
The sea and sky are empty and broad, rippled by a lone boat.
Deep at night, not heading for Reed Bay to moor,
It departs from in between and from both shores.

> 丹霞淳頌, "雲自高飛水自流, 海天空闊漾孤舟. 夜深不向蘆灣宿, 迥出中間與兩頭."

[Explanation]

Danxia: If you regard ignoring and confronting as being both sides, if you regard not falling to left or right or in between as the high peak or the crescent moon, that is wrong. If so then *the clouds fly high by themselves* … means that the clouds and the waves are the guests, the mountains and waters are the host, and the *lone boat* is the baggage (of the traveler), and *Reed Bay* is the moorage. Again, what is meant by the lone peak is the single sutra. If *it departs from in between* and *both shores,* that is like the moon traversing the sky, and so is also where the single sutra is abandoned.

丹霞: 或有以背觸爲兩頭, 不落左右中間, 爲高峰與片月者, 非也. 然則雲自高飛

347 "Barrier of ignoring and confronting": Ignoring indicates the negative tendency that has no relationship at all; confronting is an acceptance that assents to the identical object and is a method of tainted response that is tainted by attachment to that.

云云者, 雲波則賓, 山水則主, 孤舟則行李底, 蘆灣則止宿處. 亦謂孤峰, 所謂一卷經也. 迥出中間及兩頭, 則與月横空, 一卷經, 亦舍却處也.

Langye Huijue ascended the hall and raised this story, saying, "Now say, how can you not harm the meaning of things? You people listen to my verse. 'If the ground is frozen the grass will dry up,/ If the water is cold it will ice up./ Now ask the man of Chan,/ What season is it?/ Linji ran past Silla,/ Deshan did not like knit brows.'"[348]

瑯琊覺, 上堂, 擧此話云, "且道! 作麼生得不傷物義去? 汝等諸人, 聽取山僧一頌. 地凍草枯, 水寒氷結. 且問禪人, 是何時節? 林際走過新羅, 德山愁眉不悅."

[Explanation]

Langye: *Not harm the meanings of things* means this is dharmas reside in their Dharma position,[349] and is also called the great function.

If the ground is frozen the grass will dry up corresponds to *the lone peak soars up high …*

If the water is cold it will ice up corresponds to *the crescent moon traverses the sky …* .This is to make a move to an even higher (plane).[350]

Linji ran past Silla means that Silla was Linji's position and is the *not harm the meaning of things* said previously.[351]

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348 At words that reveal the natural principles of all things as they are, the towering Chan abilities of Deshan's staff and Linji's shout lose strength and become useless.

349 This is a line that reveals the reality of all dharmas. See *Fahua jing* (Lotus sutra) 1 (T 262.9.9b10) and volume one note 168.

350 The verse of Langye Huijue corresponds to the move higher beyond the first move of the words of the old case.

351 This is interpreted to means as although the position of the original endowment where Linji had rooted himself is compared to distant Silla, if the natural principle of all things is presented he could not maintain that position.

Deshan … is where there is no live function, where you cannot move even a little.

瑯琊: 不傷物義者, 是法住法位也, 亦謂之大用也. 地凍草枯者, 孤峰迥云云也. 水寒氷結者, 片月橫空云云也. 謂一著高一著也. 臨濟走過新羅者, 新羅是臨濟位也. 前所言, 不傷物義也. 德山云云者, 無活用處, 動誕不得也.

Case 1202.

Luoshan's "Stone Ox"

羅山石牛

[Old case]

When Luoshan was at Mt. He, he escorted his companion on the Way, the Elder Ju, out the gate (of the monastery), then grasped his staff and threw it in front of him. Ju did not respond. The master said, "A stone ox blocks the old road, a single horse is not a pair of colts." Later a monk raised this with Shushan, who said, "A stone ox blocks the old road, a single horse gives birth to three tigers."

羅山, 在禾山, 送同行矩長老出門次, 師把拄杖, 向伊面前一攛. 矩無對, 師云, "石牛攔古路, 一馬勿雙駒." 後有僧,擧似踈山, 山云, "石牛攔古路, 一馬生三寅."

[Explanation of the gongan]

Grasped his staff … is a sentence given in farewell to someone leaving.

A stone ox means the non-producing/unborn.

The old road means the deep, old, gloomy, and distant. *Blocks* means to lie across.

The old road is the single sentence (that reveals the original endowment).

A single horse is not a pair of colts: The two colts (indicate) two sentences. The single colt is in the middle. Can *is not a pair of colts* mean there is only an in between? (If so) it means that the single horse also does not exist.

A single horse gives birth to three tigers means the three sentences are split up. Therefore it means that the tiger bites and kills each one. In between has the two meanings of denial of both (sentences) and illumination

(approval) of both (sentences). Because both are negated there is one horse; because both are illuminated there are also three (tigers). Again (in another explanation) the ox, in hesitating is the substance (displayed). The old road is that which is deep, old, gloomy, and distant.

A single horse is not a pair … (comes from the following dialogue): A monk asked a virtuoso of old, "What was the intention of the patriarchal teacher?" He answered, "A stone ox blocks the old road, a wooden horse gallops up the high tower."[352] The speed of the horse is the function. The pair of colts (in the sentence) refers to the gate of the function, and so means the substance and function are both complete. Now here by saying *is not a pair of colts* means that there cannot be even the function.

One horse gives birth to three tigers means there is a lively function and that function has many meanings. Therefore the *yin* (tiger) is a tiger (*hu*), and so it bites and kills each one, which means it is not restricted by guidelines.

把拄杖云云者, 驢行一句也. 石牛者, 無生也. 古路者, 深古幽遠也. 攔, 橫也. 古路者, 一句也. 一馬勿雙駒者, 雙駒者兩句也. 一馬則中間也, 勿雙駒, 則唯有中間耶? 一馬亦無也. 一馬三寅者, 分裂三句也. 所以寅者, 一一咬殺之義也. 中間有雙遮雙照二義, 雙遮故一馬, 雙照故又有三也. 又牛者, 遲疑是體也. 古路者, 深古幽遠也. 一馬勿雙云云者, 僧問古德, '如何是祖師意?' 答云, '石牛攔古路, 木馬驟高樓.' 馬輕疾是用也. 雙駒者, 駒約用門, 體用俱全義也. 今云勿雙駒, 則用亦不可得也. 一馬生三寅者, 有活用, 用有許多義. 所以寅, 則虎也. 則一一咬殺, 是不存軌則也.

Yunmen (Dahui) Zonggao's verse

Leaving the gate holding hands, talking about the departure,
The old road far, do not follow him.
Then laughing he left his sword midst the waves,

352 Words of Shimen Shaoyuan, see *Jiatai pudeng lu* 1 (XZJ 137.46b6) and *Wudeng chuanshu* 29 (XZJ 140.689a6).

Trivially and with a pointless mark he notches the boat.[353]

雲門杲頌, "出門握手話分攜, 古路迢迢去莫追. 却笑波心遺劒者! 區區空記刻舟時."

[Explanation]
Yunmen: This is Luoshan's (stance).

雲門: 羅山底也.

Zhu'an Shigui's verse

Not stepping on the road in front of the gate,
Returning in spring, another year (has passed).
The fallen flowers, their red covers the ground,
The fragrant grasses' emerald reaches the sky.

竹庵珪頌, "不踏門前路, 春歸又一年. 落花紅滿地, 芳草碧連天."

[Explanation]
Zhu'an: Luoshan's (stance) is Shushan's (stance). This simply sings of the previous incident.

竹庵: 羅山底, 亦有踈山底. 此但頌前因緣也.

Mingzhao Deqian raised this story, saying, "What response did Elder Ju make at exactly such a time?" He made a substitute reply, "He simply rubbed

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353 From the allusion "notch a boat to seek a sword." For the locus classicus, see volume 1 note 557. Elder Ju had no reply and so his intentions cannot be pursued. Luoshan interpreted this through the method of "a stone ox blocks the old road." However, this itself means it is only a concept that has been engraved in memory.

his hands and said, 'Ah! Likely to be killed he faces the barbs.'"

明招, 擧此話云," 矩長老, 當伊麼時, 作何祗對?" 代云, "但撫掌一下云, '噫! 可殺當鋒.' "

[Explanation]

Mingzhao: Just as a blade approaches you (are in danger) of losing your life, you will spy out the master's (Luoshan) intention.

明招: 如一口釼近前, 喪身失命, 然則覷破師意.

Zhu'an Shigui in sending off Elder Xinchong Sheng, ascended the hall and raised this story. The master then laughed out loud and said, "He thought that the barbarian (Bodhidharma)'s beard was red and so there was another red-bearded barbarian. These two limitlessly great fellows still did not escape (mistakenly)[354] drawing a gourd following a model. Today when I (Shusan) sent off a guest, I will not do so. The creeks, mountains, clouds, and moon (are my home) so (I go and come) north, south, east and west.[355] There

354 A criticism for merely imitating a given model and not having your own original appreciation.

355 Any place is sometime to place a home and a place to actualize the Way. This displays the supra-mundane Chan style. "In the old Buddha hall, there was never a different preaching, but within the sentences circulating (through the world) there truly were many talks. Those who got it, their marvelous function had no deficiency. Those who miss it, whichever path they take become an obstruction. Therefore in the creeks, mountains, clouds and moon, everywhere has the same wind; water birds and forest trees, at every point they reveal the Way." *Chanlin sengbao zhuan* 18, "Biography of Dajue Huailian" (XZJ 137.514a15ff.). "If you are not restrained by the vessels of form, not hindered by the sense-data of matter, and naturally transcend the bounds of the saints and go beyond the great world/monastery, then the creeks, mountains, clouds and moon, everywhere returns to the same place; the water-birds and forest trees mutually show (the Way). So even though it is like this, how can I, Elder Cifeng, not approve and shake my head in disapproval?" *Xutang yulu* 3 (T 2000.47.1004c13ff.). "Those who could not achieve their ambition in the state civil service examinations cause (their families) change from wealth into poverty, destroy their original occupations, and in the end they will not be able to shift (from that), and all just take the creeks,

is no special send-off, the saw cuts the balance weight."[356] He stood his staff upright on the meditation bench.

竹庵珪, 送新崇聖長老, 上堂, 擧此話, 師乃呵阿大笑云, "將謂胡鬚赤, 更有赤鬚胡. 兩个沒量大漢, 不免依様畫葫蘆. 鼓山今日送客, 則不然. 溪山雲月, 南北東西. 別無相送, 鋸解秤鎚." 以拄杖, 卓禪床.

[Explanation]

Zhu'an: *Creeks, mountains* … are all distinguished.

The saw cuts the balance weights means that no matter whether it is one piece or two pieces or thousands and tens of thousands of pieces, you cannot chew through them.

竹庵: 溪山云云者, 俱差別也. 鋸解秤鎚者, 一片二片, 千片萬片, 咬嚼不破也.

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mountains, clouds and rain to be their family residence, and the brush, ink and books to be their disposition." Song Yeshi, *Dongxi Xiansheng ji,* "Preface."

356 Words that break the framework that is adhered to and forms the basis for discrimination, just like a balance weight that measures the weight of goods.

Case 1221.

Baling's "The Chicken is Cold."

巴陵鷄寒

[Old case]

Because a monk asked, "Are the intentions of the patriarchs and the intentions of the doctrinal teachings[357] the same or different?" Baling said, "If a chicken is cold it rises into a tree, if a duck is cold it goes down under the water."

巴陵因僧問, "祖意敎意, 是同是別?" 師云, "雞寒上樹, 鴨寒下水."

[Explanation of the gongan]

If a chicken is cold it rises into a tree, if a duck is cold it goes down under the water: Although the weather is cold in the same way, the rising into a tree and going under the water are not the same. The *Biyan lu* says, "(that a monk asked), 'What is the Way?' (Baling) said, 'The bright-eyed person falls into a well.'" This case is the first turning (word of Yunmen Wenyan).[358]

鷄寒上樹, 鴨寒下水者, 一般天寒, 上樹下水不同也. 碧巖云, '如何是道?' 云, '明眼人落井.' 一則爲第一轉.

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357 This expresses the tenets of the Chan school (intention of the patriarchs) and the basic doctrinal teachings. It pairs the methods of the patriarchal teachers and the ideas of the Buddha.

358 *Biyan lu* case 13, "Evaluation" (T 2003.48.154a29). See Cleary, *Blue Cliff Record,* p. 84. This is the original case for the next gongan, case 1222.

Touzi Yiqing's verse

Asking about the origins of whether or not (doctrine) is different or the same as the intention of the patriarch,
He takes the priceless (words) in order to reply to the questioner.[359]
With a line of thread in the quiet night a man lowers a hook,
At dawn the golden crow[360] covers up the (fishing) moon.[361]

投子青頌, "同別祖意問端由, 便將無價與他酬. 絲綸夜靜人垂釣, 曉得金烏帶月收."

[Explanation]

Touzi: *At dawn the golden crow covers up the (fishing) moon* means that the sun and moon both circle in the sky which (symbolizes) the intentions of the patriarch and the intentions of the doctrinal teachings.

投子云云, 曉得金烏帶月收者, 日月並輪空, 祖意教意也.

Baoning Renyong's verse

Last night at the third watch he counted by bending his fingers,
And stopped talk of there being only two or three[362] people in the world.

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359 Baling's huatou is not cheap, is not expensive, but is priceless. This shows the quality of this huatou that cannot be calculated via discrimination. The original priceless value shows that it is so valuable that its value cannot be distinguished.

360 The "golden crow" is the sun.

361 The fishing by the angler at dawn refers to the sun, and it covers up entirely the remaining moonlight and the fishing rod is packed up. This is an image of Jiang Taigong (also known as Taigong Wang, Lü Shang, who assisted King Wen of Zhou), who let down a straightened hook so as to not catch fish. This shows the idea that Baling's huatou is not hung up on the slightest concept.

362 "Two or three people" means several useful individuals who can be counted on the fingers.

With several tunes on the long flute, at the detached rest-house[363] the day darkens,
You head for Xiao-Xiang[364] and I head for Qin.[365]

保寧勇頌, "昨夜三更屈指輪, 世閒休說兩三人. 數聲長笛離亭晚, 君向瀟湘我向秦."

Chongsheng Yuangong's verse[366]

If a chicken is cold it rises into a tree,
When a duck is cold it goes down under the water.
The differences in the circumstances of beings,
How can they be understood by the human mind?
Whether it is the patriarch's (intention) or that of the teaching,
Which is to be praised and which denigrated?
The lion bites the person (who threw the clod),[367]
So the royal road is ever so flat.

363 "Detached rest-house" is a pavilion on the roadside far from the city, or a place to rest, and also a place where people in the past sent off others, which was called a "separation pavilion."

364 Xiaoxiang meant the Xiang River and Xiao Water district; the Hunan region of modern China.

365 Qin is Shenxi province. In the Spring and Autumn period the Qin kingdom was located in Shenxi province and so it was customary to call the province Qin. As Xiao-Xiang and Qin were in opposite directions, this expresses the different ways in which chickens and ducks coped with the cold.

366 Although the chicken and duck are identical on the point of avoiding cold, the place where they avoid the cold show their differentiation of the actions they take. Likewise the points of identity and difference between the intentions of the patriarch and the intentions of the teachings can be reasoned analogically. However, such a discrimination that links them in this way is no more than the usual errors that rise in relation to huatou. The conceit of the lion is used for not being bewildered by the guiding equipment of the huatou, and the stupidity of the dog is used for being lured into the trap of the words.

367 See volume 1 note 811.

The mad dog chases the clod,
So the flat plain has piled up (obstacles).

崇勝珙頌, "雞寒上樹, 鴨寒下水. 物態之差, 人心爭委? 乃祖乃教, 孰譽孰毁? 師子咬人兮, 王道平平. 狂狗趂塊兮, 平原壘壘."

Xuedou Chongxian raised this story and in that connection raised (the story of) a monk asking Muzhou, *Are the intentions of the patriarchs and the intentions of the doctrinal teachings the same or different?* Muzhou said, "The green mountains are of themselves green mountains, the white clouds are of themselves white clouds." The master (Xuedou) said, "The question is the same and the answer is also similar. In it there is that which benefits others and benefits yourself, and fools others and fools yourself. If you can test it clearly and distinctly, you will definitely understand emptiness as the primal (truth)."[368]

雪竇顯, 擧此話, 連擧僧問睦州, '祖意敎意, 是同是別?' 州云, '青山自青山, 白雲自白雲.' 師云, "問旣一般, 答亦相似.其中有利他自利, 謾人自謾. 若點撿分明, 管取解空第一."

[Explanation]

Xuedou: *Benefits others and benefits yourself* (correspond to) Baling's (words) which are of the secondary ability.[369]

Fools others and fools yourself (correspond to) Muzhou's (words), which are of the tertiary ability. This is because (Muzhou's) *green mountains* and *white clouds* are not the same matter, and Baling's chicken and duck are of the same time.

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368 "Understand emptiness as the primal (truth)" is another name for Subhūti (emptiness born), originally one of the ten great disciples of the Buddha.

369 "The secondary ability" is one stage below the fundamental. The tertiary ability following is an ability a further stage down. The ability that knows the fundamental is the first ability.

Test it clearly and distinctly is to know both intentions, which is the primal ability. This is understanding that emptiness is the primary (truth). Therefore he says, *in it there is that which benefits others and benefits yourself …* , which is to not select and separate, and each person possesses the three levels of ability/potential.

雪竇: 利他自利者, 巴陵底, 第二機也. 謾人自謾者, 睦州地, 第三機也. 青山白雲非同色故, 巴陵底鷄鴨同時也. 點檢分明者, 知兩箇意, 是第一機也. 此解空第一, 故云其中有利他自利云云者, 非揀別也, 每人具三等機也.

Baiyun (Fazu) Fayan ascended the hall and raised this story, saying, "How great is Baling! He only spoke half (of the matter). I would not do so. Scooping up water, the moon is in your hands. Playing with flowers, the scent permeates your clothes."[370]

白雲演, 上堂, 擧此話云, "大小大巴陵! 只道得一半. 白雲卽不然. 掬水月在手, 弄花香滿衣."

[Explanation]

Baiyun: *Scooping up water …* : The intention of the doctrinal teaching is that there are no intentions of the patriarchs beyond the intentions of the teaching; the intentions of the patriarchs are that there are no intentions of the doctrinal teachings beyond the intentions of the patriarchs.[371]

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370 This is a line that appears in the poem "The Night Moon in the Spring Mountains" by Gan Liangshi. See *Quan Tang shi,* volume 275. The moon that is up in the sky is a symbol that shines in every hand that carries the water, and which shows the relationship between the intentions of the patriarchs and the intentions of the teachings.

371 Are the intentions of the teachings and the intentions of the patriarchs the same or different? No matter which, it is not correct, and as with the explanation of this *seolhwa,* without mutually discarding the intentions of the teachings and the patriarchs, if you accept the meaning that shows itself as a prescription, that will kill its vitality as a huatou. The initial question of the student, "Are they the same or different?" and then Baling's reply, right through to Fayan's words about that, are slippery words that can only slip and not arrive safely even though you put roots down into them.

白雲: 掬水月云云者, 敎意則敎意外無祖意, 祖意則祖意外無敎意也.

Songyuan ascended the hall and raised this story and the comment on it added by Baiyun Fayan. The master (Songyuan) said, "Although Baiyun spoke with all his strength, he did not speak all of it.[372] If someone asks me (Lingyun, the same question), I would just say to him, "The ignorance of the person and the self[373] is threaded with a single thread."

松源, 上堂, 擧此話, 連擧白雲演拈, 師云,"白雲盡力道, 只道得八成. 有問靈隱, 只向他道, '人我無明一串穿'"

[Explanation]

Songyuan: The ignorance of the person and the self is threaded with a single thread: What is the use of these two sentences? By raising a single sentence (the discrimination) of this and that disappears, and each one is conclusive.

松源: 人我無明一串穿者, 何用兩句? 隨擧一句無彼此, 一一到底.

372 "Did not speak all of it," literally, spoke 80% of it. Although it was incomplete, it had a positive point that approached most of it while it also had points that were slightly insufficient.

373 "Person and self," is the view that is attached to the conscious subject (person) that really exists (the self). This is paired with the Dharma-eye that is attached to the view that there really is an object of consciousness, and these two views are called the two graspings.

Case 1222.

Baling's "Falls into a Well."

巴陵落井

[Old case]

Because a monk asked, "What is the Way?" Baling said, "The clear-eyed person falls into a well."

巴陵因僧問, "如何是道?" 師云, "明眼人落井."

[Explanation of the gongan]

The clear-eyed person falls into a well: Why did the clear-eyed person fall into the well? But obviously (in saying) *falls into a well*, is it falling or not falling?[374]

明眼人落井者, 明眼人何曾落井? 然, 灼然落井, 則落耶不落耶?

Qianfu Benyi's verse

The excellent clear-eyed person falls into a well,
When will this story end in the large monasteries?

374 Although he says "fallen," this is an interpretation that lies in igniting the question, "How can a clear-eyed person fall into a well?" The word "fall" in the huatou is neither side of fall or not fall, and simultaneously is not divorced from either side. "Falling" and all the concepts that touch on it, when changed into a question become a living sentence for the first time.

When the cultivation of the mind has yet to reach the state of no-mind,
Then the manifold and various kinds (of frustrations) follow the flow of the water.
[According to this master (Baling)'s record, after *A monk asked Baling … falls into a well,* (it continues) "the monk bowed and retreated. The head monk replaced that monk and continued the dialogue by saying, 'The clear-eyed person did not fall into the well." Baling said, "You understand, you understand.'"][375]

> 薦福逸頌, "好个明眼人落井, 叢林話會幾時休? 修心未到無心地, 萬種千般逐水流." <此師錄, 僧問巴陵至落井, 僧禮拜退, 首座代僧, 進語云, '明眼人不落井.' 陵云, '你會也, 你會也.' >

[Explanation]

Qianfu: The first couplet (are said) because he is not yet divorced from the two views.[376] The last couplet (mean that) the clear-eyed person has not fallen into a well. So then there is no further second (comment).

薦福: 上二句, 二見未離故也. 下二句, 明眼人不落井也. 然則更無第二也.

Haiyin Chaoxin's verse

The clear-eyed person falls in a well,

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375 You must not conclude that these words approve of the head monk's reply, for if the head monk was happy on hearing these words, he would fall into hell. On the other hand, these are not words that deny the head monk's reply with the usual "you are wrong." The head monk's very words, "The clear-eyed person did not fall into the well" is not a judgment, but was a word to invite the opportunity of a huatou from the master, and then even the words "you understand" are aimed at overturning the blade that sees through that intention. This is a technique like that displayed by the head monk is called an ability/opportunity that traps a tiger.

376 The views that oppose fallen or not fallen. This is to be bound by the attempt to explain by discrimination and leaving this in place.

The west is exactly the Eastern Range.
He grasped (thinking it) a steamed bun,
But opening his fist (he saw it was) a sweet pancake.[377]

海印信頌, "明眼人落井, 西方正東嶺. 捉得个饅頭, 開拳是餬餅."

Baoning Renyong's verse

The autumn night in the frosty sky,[378] the moon is properly bright,
Looking up at the images of the stars about the time of the third watch.
A single great road as flat as the palm of your hand,
Going back, what is stopping you traveling through the night?

保寧勇頌, "秋夜霜天月正明, 仰觀星像約三更. 一條大路平如掌, 歸去何妨徹曉行!"

Cuiyan Kezhen raised this story and also raised a monk asking Baoying, "What is the Way?" The master (Baoying) said, "That in front of the Five Phoenix Tower."[379] He again asked Shoushan, "What is the Way?" He (Shoushan) said, "The three-foot deep (hole) beneath your feet." The master (Cuiyan) said, "Of these three turning words,[380] one sentence is a wall

377 If you are bewildered by the opportunity of "falls," by changing the words into "not falls," that will make you aware of your error. In this case, the words "not falls" are not a truth, but form an opportunity. No matter what phrase, the moment it is judged and apprehended, it is already not that. This is the quality of the distortions that are contained in the word huatou.

378 A "frosty sky" is a deep autumn sky. "Frost" here is not "frost" itself but describes the clear autumn sky that is high, just like the pure white frost.

379 "Five Phoenix Tower" was a tower in Tang-dynasty Luoyang.

380 A "turning word" is a word that turns one from delusion to enlightenment. It also indicates words that freely reveal 轉 the opportunity of the original endowment appropriate to the circumstances and conditions.

standing a thousand fathoms high;[381] one sentence is a boat traveling over land; and one sentence is host and guest mixed together. Isn't there someone in the assembly who can choose between them? Try and come forth. If there is nobody, practice the compassion of the arhat because it destroys the bonds of the bandits (of frustrations) and practice the compassion of the bodhisattva because it gives peace to sentient beings, and practice the compassion of the Thus Come because it gains one the attributes of thusness."

翠嵓眞, 擧此話, 連擧僧問寶應, '如何是道?' 師云, '五鳳樓前.' 又問首山, '如何是道?' 云, '脚下深三尺.' 師云, "此三轉語, 一句壁立千仞, 一句陸地行船, 一句賓主交參. 衆中莫有揀得者麽? 出來看! 如無, 且行羅漢慈, 破結賊故, 行菩薩慈. 安衆生故, 行如來慈, 得如相故."

[Explanation]

Cuiyan: *The three-feet deep (hole) beneath your feet* is a hole three feet in depth.

The three sentences of *a wall standing a thousand fathoms high* etcetera are not allocated and distributed into a sequence. *Practice the compassion of the arhat …* is *a wall standing a thousand fathoms high. Practice the compassion of the bodhisttva …* is *a boat traveling over land. Practice the compassion of the Thus Come …* is *host and guest mixed together.*

翠巖: 脚下深三尺者, 坑深三尺也. 壁立千仞等三句, 非次第配合也. 行羅漢慈云云者, 壁立千仞也. 行菩薩慈云云者, 陸地行舡也. 行如來慈云云者, 賓主交參也.

Jiangshan (Yuanwu) Keqin raised this story and raised (story of) the

381 "Wall standing a thousand fathoms hall" means it is steep and difficult to ascend. It illustrates metaphorically a realm that cannot be approached by the techniques of language and thought. It has the same sense as "silver mountains and iron walls."

monk who asked Shitou, "What is the Way?" (Shitou) said, "Wood."[382] This monk also asked National Teacher Deshao, "What is the Way?" The national teacher said, "The four (forms of) birth are vast (in extent)." The master (Keqin) said (in evaluation), "The lineage master each had an escape route for others. If they are a person who can comprehend the (masters of various) districts, then as soon as one (sentence) is raised they will know it, but if they are not yet versed in it they will not escape the directions of commentary. If so then the three persons (Chan masters) reply in this way to the same question. Now say, which of these three sentences was close? Do you understand? One arrow-head destroys the three barriers, clear and distinct the trail of the arrow."[383]

蔣山勤, 擧此話, 連擧僧問石頭, '如何是道?' 云, '木頭.' 僧又問韶國師, '如何是道?' 國師云, '四生浩浩.' 師云, "宗師家爲人, 各有出身處. 若是通方之土, 一擧便知, 苟未相諳, 不免指注. 祇如一个問頭, 三人恁麽答. 且道! 是那一句親切? 還委悉麽? 一鏃破三關, 分明箭後路."

[Explanation]

Jiangshan: *Wood* is (the words) *the four (forms of) birth are vast,* forming a pair left and right.

蔣山: 木頭者, 四生浩浩, 爲對左右也.

382 Literally "Wood-head" (*Mutou*) meaning "wood." A pun in response to his own name of Shitou (literally "stone").

383 See volume 1 note 105.

Case 1272.

Mingzhao's "Wind"

明招風頭

[Old case]

One day when the weather was cold, Chan master Mingzhao Deqian ascended the hall, and as soon as the assembly was gathered, said, "The wind is rather severe and is not (good for) your health and life. So let's go back to a warm room and discuss." Then he returned to the abbot's quarters. The assembly followed him there and stood firm, and the master said, "As soon as you came to a warm room you started to doze," and at once chased them out with his staff.

婺州, 明招德謙禪師, 一日天寒, 上堂, 大衆才集, 師云, "風頭稍硬, 不是你安身立命. 且歸暖室商量." 便歸方丈. 大衆隨至立定, 師云, "才到暖室, 便見瞌睡." 以拄杖一時趂下.

[Explanation of the gongan]

The wind is rather severe … means water cannot leak in,[384] so there is no room 分 for discussion.

384 This displays the standpoint of holding firm that does not permit anything. It forms a pair with the standpoint of release that permits everything. The free use of these two standpoints is the skill of an outstanding Chan master. "If release (is practiced) the grasses bend with the wind, the tiles and shards produce light, and (the free and easy living) Shide and Hanshan nod their heads and clap their hands. If holding firm (is practiced) the water cannot leak in and the refined gold loses its color, and (the use of the blow and shout) by Deshan and Linji drew in their breath and swallowed the sound. At just such a time, is release correct or is holding firm correct?" *Xu chuandeng lu* 21, "Biography

Let's go back to a warm room … means the matter of today discussing in a warm room.

Then he returned to the abbot's quarters (means) that he was unlimited.

As soon as you came to a warm room … was to order them to all go/practice.[385]

風頭稍硬云云者, 水洩不通, 商量無分也. 且歸暖室云云者, 今日商量, 暖室裏事也. 便歸方丈者, 直得無限也. 才到暖室云云者, 令盡行也.

Dajue Huailian's verse

The wind is rather severe and they did not discuss,
In a warm place as before, thoughts of sleep grow.
Picking up his staff he expelled and scattered them all,
The original cause being the (useless) addition of frost to snow.

大覺璉頌, "風頭稍硬不商量, 暖處依前睡思長. 拄杖拈來齊趕散, 元因雪上更加霜."

Jiangshan Faquan's verse

In the (Dharma) hall it was exceptionally freezing,
Who in the assembly can bear it?

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of Nantai Yungong" (T 2077.51.610a16ff.). "(Chan master) Sida said, 'The Buddhas of the three ages are all swallowed up by me in one gulp, so where are there any more sentient beings to save?' This is water cannot leak in, so the paths of all the saints are eliminated." *Congrong lu* case 73, "Evaluation of the Verse" (T 2004.48.256c5ff.).

385 This indicates the realm that cannot be expressed with the word "order." In this Dharma-message this consistent standpoint is established as an order/law, and this is an explanation that adheres to holding firm in order to not be versed in any expedient means.

Only seeing the west wind[386] erode the earth,
How could they know a single leaf announces fall?[387]
Gone to a warm place they stayed confined,
But there was no one who could block their throats.
You must believe that the meritorious deeds of August Gao[388] were huge,
The two banks of the great channel[389] were captured at once.[390]

蔣山泉頌, "堂上非常凜冽, 衆人誰敢當頭? 祇見西風刮地, 豈知一葉驚秋? 暖處去極停囚, 無人爲與塞咽喉. 須信高皇功業大, 鴻溝兩岸一時收."

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386 This is the autumn wind, also called the metal wind. The spring wind is called the east wind.

387 When he said that the Dharma hall is cold and let's go to the abbot's quarters, he also conveyed the "preverbal news." This is the meaning of "seeing a single leaf they know the news of the coming autumn." When he wielded his staff in the abbot's quarters and chased them out, anybody could know that it was a season like a deep autumn with winter closing in, the west wind blowing strongly. The point here is that even though they said they knew the news, if this is compared with the meaning previously transmitted, it is already too late. "As soon as the strings are plucked he distinguishes the tune, as soon as the leaves fall (birds) know it is autumn. From the past to the present they bumble through and the path of birds (being trackless) is a profound road." *Weishan yulu* (XZJ 119.854b12ff.). "If a single mote of dust stirs the earth is covered up, if a single leaf falls the empire is in autumn. Where the autumn wind moves it alarms the cricket on the edge of the stone stairs to chirp, when the jade-like dew settles it induces the cicadas in the forests to sing." *Wuzu Fayan yulu* (T 1995.47.654c6ff.). The cricket and the cicada are conveyers of the seasonal summonses and so symbolize that which provides the news via small clues.

388 "August Gao" is Emperor Gaozu, Liu Bang, the founder of the Han dynasty who re-united China.

389 "The great channel" is a name for the Grand Canal. When fierce fighting raged between Liu Bang of Han and Xiang Yu of the Chu state, the "great channel" was the border that split the country. To the west was Han territory, to the east Chu territory, so the banks formed the borders. This symbolizes a clearly defined boundary and here shows the division between the Dharma hall and the abbot's quarters.

390 Just as Liu Bang won and occupied both banks of the former border line formed by the Grand Canal and so united the empire, so too this indicates the fact that conveyed news only that the cold Dharma hall and the warm abbot's quarters were seen to be a division but which were from the start one everywhere.

Yunmen (Dahui) Zonggao's verse

At midnight the morning star (Venus) appears at noon,
The stupid fellow still waits for the dawn cock-crow.[391]
Pitiably he does not know the smell of his own shit,
And also wants to pick it up again to give to other people.[392]

> 雲門杲頌, "夜半明星當午現, 愚夫猶待曉雞鳴. 可怜自屎不知臭, 又欲重新拈似人."

Zhu'an Shigui's verse

The wind is rather severe and it is hard to stand in place,
As soon as the warm air passed through doziness came.
Then laugh at Mingzhao for wasting his strength,
Without reason he arbitrarily separated the two places!

> 竹庵珪頌, "風頭稍硬難安立, 暖氣才通瞌睡來. 却笑明招閑費力! 無端兩處强差排."

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391 This anticipates that the news not conveyed in the Dharma hall will be present if you go to the abbot's quarters. However, before they went to the abbot's quarters they were in error because it had already been conveyed in the Dharma hall. This is in the ordinary sense that the Chan language and huatou bear that lead to the error of discrimination. Using the idea that the cock crows the moment Venus rises at dawn, this is a method that leads to the error that the dawn-cock crows when Venus appears at noon. "He instructed the assembly, saying, 'Snow is on thousands of ranges and all the mountains; the five lakes and four seas (all of China) are frozen, their pure light form one ray, everything all illuminated. Now say, what ultimately are the (huatou) of Zhaozhou's cypress tree (in front of the courtyard), Yunmen's dried shit scraper and Dongshan's three catties of hemp?' He shouted once, saying, 'Venus appears at noon but he still waits for the dawn-cock to crow.' " *Gaofeng yulu* 1 (XZJ 122.653b15ff.).

392 The first words, "Let's go to the abbot's quarters" miss the preverbal news in a case of giving off a bad stench or smell of shit, and not even knowing that, he again wielded his staff in the abbot's quarters, and so is criticized for trying to convey his own intention.

Kaixian Shanxian ascended the hall and raised this story, saying, "Staying confined (in prison) fosters wisdom.[393] At that time as soon as he said, 'Today the wind is rather severe so let's go to a warm place and talk,' I would simply have clapped my hands once and when each of us returned to the hall, this would have caused that old fellow a case of embarrassment. Even though that is so, as Mingzhao was a lineage master of the original endowment, if he lacked that ability then he should not have plucked out the tiger's whiskers. There is no use in standing a long time."[394]

開先暹, 上堂, 擧此話云, "停囚長智. 當時待伊道, '今日風頭稍硬, 歸暖處說話去來.' 但撫一掌, 各自歸堂, 教者老漢一場懡㦬. 雖然如是, 且明招是本分宗師, 若無者个手脚, 且莫捋虎鬚好. 不用久立."

[Explanation]

Kaixian: *Clapped hands and returned to the hall* shows he has seen through Mingzhao's intentions. Since they were unable to do so, they followed him, which is *staying confined fosters wisdom.*

開先: 撫掌歸堂者, 覰破他意也. 旣不能、明招趂下、是停囚長智云云也.

393 This is a metaphor for having followed Mingzhao's words and to have gone to the abbot's quarters and to wait for something.

394 "Standing for a long time" is a greeting conveyed to the students at the end of a sermon. See note 471 in case 1365.

Case 1283.

Zhimen's "Barefoot"

智門赤脚

[Old case]

Because a monk asked, "What is Buddha?" Zhimen said, "If you wear out your straw sandals you will walk barefoot." The monk said, "What is the matter of improvement (going beyond) on the Buddha?" The master said, "The sun and moon fly from the top of the staff."

智門因僧問, "如何是佛?" 師云, "踏破草鞋赤脚走." 僧云, "如何是佛向上事?" 師云, "柱杖頭上挑日月."

[Explanation]

If you wear out your straw sandals you will walk barefoot … : Although he answered with the tasteless it also reveals clearly and distinctly.[395]

395 Although this is an answer that does not carry any taste that can be savored as meanings that are fundamentally hidden or exposed, it also has the point that means superficially "if you remove your shoes you will plainly reveal your bare feet." In Chan language, although it likewise bears the meaning and concrete taste that describes a kind of circumstance, ultimately it aims at the realm that is deprived of all the taste of discrimination. It has the same sense as "lacking taste," but the expression "tasteless reply" or "tasteless words in reply" appear only in the *seolhwa*. The influence of the word "a tasteless talk" of Yuanwu Keqin can be seen here. "A monk asked, 'What was the intention of the patriarchal teacher (Bodhidharma) in coming from the west?' Xianglin said, 'As you have sat for a long time you have become fatigued.' This can be thought of as tasteless words and tasteless sentences. The tasteless talk stuffs up people's mouths and so they have nowhere to breathe out. If you want to see then see, but if you do not see you are forbidden to make an understanding of it." *Biyan lu* case 17, "Evaluation" (T 2003.48.157b16ff.), Cleary, *Blue Cliff Record,* p. 101.

The sun and moon fly from the top of the staff … is likewise answering with the tasteless, but it is not that the sun and the moon lack meaning.

踏破草鞋赤脚走云云者, 無味答得, 亦披露分明也. 柱杖頭上云云者, 亦是無味答得, 日月意不無也.

Wenbian's verse[396]

If you wear out your straw sandals you walk barefoot,
Seeking in another city and suburb, when will you rest?
Over long years you enjoy being a dust-worn traveler,[397]
Not allowing you to return and saunter in your old homeland.

文辨頌, "踏破草鞋赤脚走, 尋他城郭幾時休? 長年愛作風塵客, 不肯歸來故國遊."

Weijue's verse

Last year and this year I am still not poor,[398]

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396 This verse satirizes the stupidity of seeking to run about outside, mistaking the meaning of the words "walk barefoot." This is a result of accepting the tasteless words as having real taste. The keyword of the criticism is "dust-worn traveler."

397 "Dust-worn traveler" is a traveler wandering the disorderly world, and is a metaphor for someone who has lost their original base and wanders around other places seeking the road home. The line, "For many years he was pointlessly a dust-worn traveler" appears in *Zhengdao ge* (T 2014.48.396c8). Miaokong Fohai's commentary says, "Ignoring awareness he joined with dust (sense-data)." *Zhengdao ge zhu* (XZJ 114.900a17). Fahui Hongde interpreted the line as, "For example like a tumble-weed the traveler goes further away from his home village." *Zhengdao ge zhu* (XZJ 114.922a17).

398 This means that attachments to be discarded still remain. This is linked to the fact that discarding of the worn-out sandals has yet to be done. This is an application of the words of Xiangyan Zhixian: "Last year's poverty was not (real) poverty./ This year's poverty is poverty for the first time./ Last year

Lightning flashes and flint lights are still slow.[399]
The royal road[400] is restricted and is not undecided.
If your straw sandals wear out, walk barefoot.

> 惟岳頌, "去年今年未是貧, 電光石火猶遲久. 王程有限莫躊躇, 踏破草鞋赤脚走."

Tiantong Zhengjue's verse

If you wear out your straw sandals walk barefoot,
The sun and moon fly from the top of the staff.
Zhimen directly obtained the patriarch's house-style
And poked out Yunmen's broad, long tongue.[401]
Great wisdom is like stupidity,
Great skill is like clumsiness.[402]

I had no place to put down my awl,/ This year I do not even have an awl." *Jingde chuandeng lu* 11, "Biography of Yangshan Huiji" (T 2076.51.283b3–4). Yangshan evaluated this verse as follows: "You have only got Thus Come Chan, you have yet to get Patriarchal Teacher Chan even in your dreams." See case 598, "Xiangyan's last year."

399 The point is to discard the worn-out sandals faster than anything and walk barefoot.

400 "The royal road" is the path decided for you to leave on after receiving the king's orders. It means that the travel path of an official who has to execute his duties within the prescribed limits. Here it reveals the temporal limits in which a practitioner must execute the matter of the original endowment appropriately.

401 Zhimen Guangzuo was in the second generation of the lineage from Yunmen Wenyan. This means that he displayed the unrestricted sermon (broad, long tongue) of the house-style he inherited from Yunmen.

402 "Great skill is like clumsiness" are words from *Laozi* 45. "Since you only know yourself, great eloquence is like stammering, and great skill is like clumsiness, which is correct. Once you know such kinds of matter, simply in the twenty-four hours of the day and within the four deportments, and wherever you see and hear and respond to objects, slightly rouse your spirit (and throw out annoyances) and examine, 'What is this?' Investigate it just like this and after a long time you are

Using all your effort[403] your investigation still does not penetrate.
Do not pile up hills on flat land,
Stop nailing pegs into empty space.[404]

天童覺頌, "踏破草鞋赤脚走, 柱杖頭上挑日月. 智門直得祖家風, 放出雲門廣長舌. 大智如愚, 大巧若拙. 用盡工夫參不徹, 莫於平地上增堆, 休向虛空裏釘橛.

Muan Fazhong's verse

If you wear out your straw sandals and walk barefoot,
Then you will know that the balance-weight is as hard as iron.
If the sun and moon fly from the top of the staff,
They will shine through heaven and earth, the light bright and clean.
If you want to understand the clear intentions of the ancients,
Look at the snowflake on the roasting stove!
Do you understand or not, penetrate or not,
You are forbidden then and there to lightly divulge it.
The barbarian drinks milk but is dubious about good medicine,[405]

certain to silently nod your head (in agreement)." *Jin'gak eorok,* "Instructions to Sub-prefect Wi of Boseung" (HBJ 6.38c18ff.).

403 "Effort" means the time and effort put into doing something.

404 This indicates the mistake of doing something useless where both things do not exist. The establishment of the techniques of discrimination in order to recognize the tasteless huatou is like the futile actions of piling up hills on flat roads as hindrances and trying to nail pegs into empty space.

405 A barbarian (an Indian king) took a milk medicine and while he was cured of his illness he still suspected the excellent doctor who prescribed it. This metaphor appears in *Daban niepan jing* 2 (T 375.12.617c20). Each time a certain king caught an illness, on some occasions the doctor prescribed milk-medicine and it completely cured the illness, but on another occasion he prohibited taking it but the illness was cured. The king, not knowing the reason for this, when the doctor first changed the method of cure, he became angry. This is a metaphor for the stupidity of deciding a case one-sidedly.

Not believing that the boiling water of the cauldron is hot to the bottom. [Investigate].

牧庵忠頌, "踏破草鞋赤脚走, 方知秤鎚硬似鐵. 拄杖頭上挑日月, 照破乾坤明皎潔. 要會古人端的意, 看取烘爐一點雪! 會不會, 徹不徹, 切忌當頭輕漏洩. 胡人飲乳怪良醫, 不信鑊湯通底熱."<參!>

Xuedou Chongxian added a comment: "It is easy to get a thousand soldiers but hard to find a general."

雪竇顯拈, "千兵易得, 一將難求."

[Explanation]
Xuedou: Those who know Zhimen's intention are hard to get.

雪竇: 知智門意者, 難得也.

Cuiyan Wenyue raised this story and asked a monk, "Do you understand?" The monk said, "I do not understand." The master then instructed him with a verse:

"If the sandals are worn through walk barefoot,
Chan masters talk much about it.
The sun and moon fly from the staff,
Face south and look at the north pole star."

The monk then bowed and left. The master called out to him, "Come, come!" The monk turned his head and the master said, "Do not run into the exposed pillar."[406]

翠嵓悅, 擧此話, 問僧, "會麼?" 僧云, "不會." 師乃以頌示之, "鞋穿赤脚走, 衲僧

406 Meaning "do not be an ignoramus."

開大口. 日月挑杖頭, 面南看北斗." 僧便禮拜出, 師召云, "來來!" 僧廻首, 師云, "莫教撞著露柱."

[Explanation]

Cuiyan: *If the sandals wear through, walk barefoot* etcetera is to make a decision based on this (evidence).[407]

Do not run into the exposed pillar means that the monk's bowing was definitely this.

翠巖: 鞋穿赤脚走等, 據款結案. 莫教撞著露柱者, 僧禮拜決定如此.

Changlu Zongze raised this story and also raised Cuiyan's verse. The master said, "Gentlemen! Although this verse is good it still lacks the single (decisive) move. I will try to pick through this for you. *If the sandals wear through walk barefoot,* the mouth being beneath the nostrils. *The sun and moon fly from the top of the staff, face south and look at the north pole star.*"

長蘆賾, 擧此話, 連擧翠嵓頌, 師云, "諸仁者, 此頌雖好, 猶欠一着在. 試爲諸人拈破. '鞋穿赤脚走, 鼻孔下是口. 杖頭挑日月, 面南看北斗.' "

[Explanation]

Changlu: Cuiyan's words still have the Buddha dharma, body and mind, but here there is absolutely no principle[408] of the Buddha dharma.

長蘆: 翠巖底, 猶有佛法身心, 此則都無佛法道理也.

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407 This comment makes the same point in accord with Zhimen's words.

408 Everything becomes a clue to the Buddha dharma.

Case 1294.

Fayan Pointed at a Screen[409]

法眼指廉

[Old case]

Because Fayan saw a monk coming to consult with him he pointed at a screen. At that time there were two monks who together went and rolled up the screen. The master said, "One has got it, one has missed it."

法眼, 因見僧來參, 以手指簾. 時有二僧, 同去捲簾. 師云, "一得一失."

[Explanation]

One has got it, one has missed it. If you get it you get it all, if you miss it you miss it all.

一得一失者, 得則摠得, 失則摠失也.

Tiantong Zhengjue's verse

The pine is straight, the bramble is bent,[410]
The crane's (legs are) long, the duck's (legs are) short.

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409 The barrier-gate of this gongan is the establishment that would have you unable to decide between discrimination and non-discrimination that allows gain to be gain as is even while separating gain and loss.

410 *Lengyan jing* 5 (T 945.19.125b18).

Whether Fu Xi[411] or people of the world,
Both forgot governing and disturbing (the world).
At ease, the fish are hidden in the depths,
Relaxed, the birds soar leaving the cage.
There wasn't any late patriarch who came from the west.[412]
Inside gain and loss are half and half.
The tumble-weeds follow the wind and roll on in space.
The boat crosses the flow and reaches the shore.
Herein the intelligent and sharp Chan monk
Sees through my (Qingliang) technique.

天童覺頌,"松直棘曲, 鶴長鳧短, 羲皇世人, 俱忘治亂. 其安也潛鱗在淵, 其逸也翔鳥脫絆. 無何祖禰西來, 許裏得失相半. 蓬隨風而轉空, 船截流而到岸. 个中靈利衲僧, 看取清凉手段."

[Explanation]

The pine is straight … *leaving the cage* is where there is no gain or loss.

There wasn't any … *reaches the shore* means gain and loss are still the same (as before).

Herein the intelligent and sharp … is in respect to the gain and loss there is still as before understanding there is no gain and loss.

The meaning of the following formal sermon (of Tiantong) can be inferred from this.

天童: 松直云云至脫絆者, 無得失處也. 無何云云至到岸者, 得失宛然也. 箇中靈利云云者, 當得失, 宛然會得無得失也. 次上堂義, 以此推之也.

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411 Fu Xi was a legendary emperor of prehistory who created fishing, taught raising domestic animals and created the eight hexagrams. A sagely ruler.

412 This an application of the words of Xuansha Shibei, see case 93, note 208.

Miaozhi Kuo's verse

One got it, one missed it,
Who do you rely on to understand this?
The flint spark does not get through,
The lightning flash does not reach.

妙智廓頌, "一得一失, 憑誰委悉? 石火罔通, 電光不及."

Layman Yuezhai's verse

As the moon sets, he hangs the screen up on the hooks;
The traveler has already wrapped up (his baggage).
The blast of a horn, the wind almost stopped,
Not allowing him to pass beyond the Southern Tower.[413]
[It is also said, "Even if you get it all you lose it all."]

悅齋居士頌, "月落上簾鉤, 行人已裹頭. 角聲風約住, 不肯過南樓."
<又云, '全得亦全失.'>

Tiantong Zhengjue ascended the hall and raised this story, saying, "A person who goes like this is mistaken; a person who goes like this is correct/close. When he is mistaken he is completely mistaken, when he is correct he correctly/personally sees the truth.[414] Although those who know him fill the world, how many people can there be who know his mind?"

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413 The "Southern Tower" was a tower located to the south of Echeng county, Hubei province. As it was an excellent place for viewing the first full moon, it was also called Enjoying the Moonlight Tower.

414 Although Fayan separates getting and missing, getting as getting has a place, and missing as missing occupies a place. This means there is no distinction between mistaken and correct. This is because from the start Fayan presented in the realm of no getting or missing a framework for the testing of the division of getting and missing.

天童覺, 上堂, 擧此話云, "恁麽去底錯, 恁麽去底親. 錯時錯到底, 親時親見眞. 相識滿天下, 知心能幾人?"

Foyan Qingyuan raised this story in a universal sermon, saying, "You really must not say 'What getting and missing is there?' and also (must not) say 'A person who understanding comes and goes to roll up (the screen) has got it and a person not understanding comes and goes to roll up (the screen) has missed it.' If you (say) so how will you understand the doctor? The reason that you are now not clear about (this gongan) is because you are yet to be enlightened to that mind in detail. It is like a person who does not know his own illness yet titles himself a doctor, not knowing whether other people understand or not. If you cannot distinguish between views of existence or non-existence, how can you (teach) people and how can you preach to people? You must cut to the bone in investigating reality. If you can cut to the bone in investigating reality, there will be no one who does not understand. Haven't you heard the ways of the ancient, 'If you have simply investigated principle and sat for twenty or thirty years and do not understand, cut off my head and make it into a piss-pot.'"

佛眼遠, 普說, 擧此話云, "你等事須不得道, '有什麽得失!' 又道, '一人會來去捲, 是得; 一人不會來去捲, 是失.' 若伊麽, 作生會醫? 如今明未得, 蓋爲悟心未諦. 如不識病稱醫者, 他人會也不識, 不會也不識. 有無見處, 總辨別不得, 却如何爲人, 如何說向人? 須是剋骨究實, 始得. 若肯去剋骨究實, 無有不會者. 不見古人道, '你但究理而坐二三十年, 若不會, 截取老僧頭去, 作尿鉢子.'[415]"

[Explanation]

Fayan: *You really must not say* … means focus your eyes on where there is no getting or missing. What Tiantong said, *The pine is straight* … *governing and disturbing* is this.

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[415] These are words of Zhaozhou Congshen, as in *Jingde chuandeng lu* 28, "Sayings of Reverend Zhaozhou Congshen" (T 2076.51,446b22).

A person who understanding comes ... is Tiantong's *Inside gain and loss are half and half.*

佛眼: 你等事須不得云云者, 無得失處著眼也. 天童所言, 松直至俱亡治亂者, 是也. 一人會來云云者, 許裏得失相半云云, 是也.

Case 1299.

Fayan's "Lamplighter Boy"[416]

法眼丙丁

[Old case]

Fayan asked the cloister supervisor[417] Xuanze, "How long have you been here?" Xuanze said, "Three years." The master said, "You are a junior, so why don't you always ask me about the matter (of the original endowment)?" Xuanze said, "I would not dare fool your Reverence. When I was at Qingfeng's place I obtained comfort." The master said, "Due to what words did you gain access (to enlightenment)?" Xuanze said, "I asked, 'What is my own self?' Qingfeng said, 'The lamplighter boy (*bingding tongzi*)[418] came seeking the

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416 This is a gongan based on the story that Fayan Wenyi used to open up a path for improvement and to wake Baoen Xianze up to his misunderstanding. Fayan raised the same huatou of the "lamplighter boy" with Xuanze that he had heard from Qingfeng and was enlightened by. This was in an attempt to have Xuanze rectify his previous erroneous conviction and have him understand the correct meaning. Xuanze produced his misunderstanding when he first heard Qingfeng's words, "The lamplighter boy has come to look for the fire/light." Xuanze thought that he meant, "Just as the lamplighter boy who has the light comes to look for the light, so too the Buddha himself seeks the Buddha." Such a mistake, although it is the decisive trap of this gongan, is also a primary technique to lead one to a proper understanding. The huatou of the lamplighter boy is not a concept in the style of "you yourself are Buddha" for it was the huatou of an iron wall that enlightened you to the fact that it did not permit any discrimination to pass through.

417 This was a post that had overall control of the business of the monastery. It was previously called monastery supervisor. "The post of cloister supervisor controls overall the matters of the cloister." *Chanyuan qinggui* 3, "Cloister Supervisor" (XZJ 111.890b11).

418 "Lamplighter boy" (*bingding tongzi*). *Bingding* is fire. When the five agents are divided into yin

light.' " The master said, "These are good words, but I am afraid you did not understand." Xuanze said, "*Bing* and *ding* pertain to fire, so this is using fire to find fire, which is using yourself to look for yourself." The master said, "I clearly know you do not understand. If the Buddha dharma is like this it would not have arrived at the present."[419] Xuanze was upset and depressed and then rose (and took his leave). When he was on the road he said, "He (Fayan) is the excellent teacher of five hundred people and what he said to me is not correct, so there must have been something advantageous (for him to say so)." Then he turned round and full of regret confessed his fault. Then he asked, "What is my own self?" The master said, "The lamplighter boy comes seeking the light." At these words he was greatly enlightened.

法眼問則監院, "你在此多少時?" 則云, "三年." 師云, "你是後生, 尋常何不問事?" 則云, "某甲不敢謾和尚. 曾在青峯處, 得个安樂." 師云, "你因甚語得入?" 則云, "曾問, '如何是學人自己?' 峯云, '丙丁童子來求火.' " 師云, "好語, 只恐你不會." 則云, "丙丁屬火, 將火求火, 將自己覓自己." 師云, "情知你不會. 佛法若如此, 不到今日." 則躁悶便起, 至中路, 却云, '他是五百人善知識, 道我不是, 必有長處.' 却廻懺謝, 便問, "如何是學人自己?" 師云, "丙丁童子來求火." 則於言下大悟.

[Explanation of the gongan]

The lamplighter boy came seeking the light: *Bing* and *ding* pertain to fire and so means using fire to find fire, which is like using yourself to look for yourself. I do not say that (Xuanze) was incorrect, but if you understand it in this way it is not correct. Therefore he said, *If the Buddha dharma is like this how could it have arrived at the present*?

He (Fayan) again said, *The lamplighter boy* … meaning if you understand it like this you are correct.

At these words he was greatly enlightened: Did he get Qingfeng's strength or did he get Fayan's strength?

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and yang, *bing* is yang and *ding* is yin. Therefore each of them belonged to fire in either its yin or yang aspect. The lamplighter boy had the duty of keeping the lamps in the monastery lit.

[419] In the dialogue between Fayan and Huichao in case 1290 of *Seomun yeomsong seolhwa,* a similar

丙丁童子來求火者, 丙丁屬火, 將火求火, 如將自己覓自己. 不道不是, 伊麼會便不是了也. 故云, '佛法若如此, 爭到今日.' 又道, 丙丁童子云云者. 伊麼會方始是也. 言下大悟者, 得青峯力, 得法眼力?

Jingyan Shousui's verse

The lamplighter boy seeking the light asked Qingfeng,
He could not bear the hound of Han[420] chasing the clod,
But fortunately he obtained Jinling (Fayan)'s repeated exposure (of the problem),
And at a thunder clap he changed into a dragon.[421]

> 淨嚴遂頌, "丙丁求火問青峯, 叵耐韓獹逐塊蹤. 賴得金陵重點破, 一聲雷震化爲龍."

Donglin Changzong's verse

The lamplighter seeking the fire illuminates himself.
Fayan and Qingfeng traveled an old road.
They traveled till blocked by water and knew it was the end.[422]
Sitting looking at the clouds rise, he saw his whole life.

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barrier-gate to this case is presented: "What is Buddha?" To Huichao's question, Fayan replied, "You are Huichao." Both gongan incited the error of thinking "you yourself are Buddha" and were only techniques to lead one to the realm that cannot be captured by any concepts.

420 See volume 1 note 811.

421 A word that wakened him to the huatou. This is a metaphor that is based on the story that if a carp leaps over and passes through the Dragon Gate it becomes a dragon.

422 If you follow stream up into the mountains, where you come to the source of the water-course is where it ends. Likewise, in the realm where the flow of discrimination does not rise anymore, Xuanze again encountered this huatou.

東林總頌, "丙丁求火已躬明, 法眼青峯古路行. 行到水窮知盡處, 坐看雲起見平生."

Wuweizi's verse

The lamplighter boy came seeking the light,
For a long time[423] he had been mistaken, doing this twice,
And now in the last month a fierce fire blazes in the mountains,[424]
So he regretted he had not met[425] Pozaoduo.[426]

無爲子頌, "丙丁童子來求火, 十年誤認兩重過. 至今臘月猛燒山, 苦恨不逢破竈墮."

Fazhen Shouyi added the comment: "At that time Fayan just raised it in this way and did not add a single word or half sentence to separately

423 "A long time," literally "ten years," as a round number expresses a long time period.

424 The burning off of the whole mountain in the last month of the year. This is a symbol of the fire of awakening that illuminates the world to the merits of the practitioner. In Chan literature the last month of the year also indicates the last chance for enlightenment as it expresses the last moment of life as you approach death. "Question, 'What is the matter (of the original endowment that must be realized) while under the robes?' The master said, 'In the last month the fire burns the mountain.' " *Jingde chuandeng lu* 22, "Biography of Xianglin Chengyuan" (T 2076.51.387a20).

425 The point is that just as Pozaoduo had sent the god of the kitchen up to the heavenly realm, the god had not once received direction to the source and was belatedly enlightened. "Attendant monks asked (Pozaoduo), 'We have long attended on you but have not received the instructions of the skilful means, so what short-cut instruction did the stove god receive so that he could be born in heaven?' " *Zhengfa yanzang* 3 (XZJ 118.70a17).

426 Pozaoduo, biography and dates unknown, was a disciple of Chongyue Huian (642–709). He broke (*po*) the god of the stove (*zao*) in the kitchen with his staff, dropping (*duo*) it down to the floor, saying, "It is nothing more than a thing made of mud and tiles." He then preached the principles of non-birth. Later the kitchen god was said to have been reborn in the heavens having escaped his karma. See *Jingde chuandeng lu* 4, "Biography of Pozaoduo" (T 2076.51.232c22ff.) and *Song gaoseng zhuan* 19, "Biography of Pozaoduo" (T 2061.50.828b9).

convince him (Xuanze), so what was it due to that (Xuanze) gained enlightenment? There is that kind of person who only studies words and on hearing such (a topic) raised does not know the aim and usually ridicules it. Present-day students only want to make it the time,[427] or put out sentences that have no relation (to the topic) and then say 'I understand.' How sad! How sad! The eye of the treasure of the correct Dharma is gradually being extinguished. Brethren, the matter (of escaping the rounds of) birth and death is great, so discuss the reality and do not discuss the empty. You must directly and really be enlightened."

法眞一拈, "當時法眼, 只恁麽擧, 又不曾一言半句, 別爲他說破, 因什麽得悟去? 有般底, 秪是學語之流, 聞恁麽擧, 不知落處, 往往非笑. 今時學者, 秪要作个時節, 或下一句無交涉語, 便道, '我會.' 苦哉, 苦哉! 正法眼藏, 看看滅矣. 兄弟, 生死事大, 論實不論虛. 須是直實悟去, 始得."

[Explanation]

Fazhen: *That kind of person who only studies words* … means present-day students.

Only want to make it the time … is (the error) of the master.

On hearing such a (topic) raised … means that Fayan exposed not a few of his faults. Therefore students who had been habituated to listen to his sermons put out words that had no relation (to the point) and suppressed that Fayan. Is this not sad!

法眞: 只是學語云云者, 今時學者也. 只要作箇時節云云者, 師家也. 聞伊麽擧云云者, 謂法眼漏逗不少, 故學者習聞其說,下無交涉底語, 抑他法眼, 豈非苦哉!

Tiantong Zhengjue ascended the hall and raised this story, saying, "He previously spoke in this way and (Xuanze) did not understand; later he spoke

427 "The time" or occasion is the decisive moment of enlightenment. It is also the news that the moment of enlightenment is bearing down on you or is the revelation of the news that tallies with certain circumstances.

in this way and (Xuanze) was enlightened. Now say, where is the pivot of the barrier-gate?[428] I (chief monk Zhengjue)[429] have composed a verse:

> The lamplighter boy came seeking the light,
> The noses of the Persian (traders) of the South Seas are large.[430]
> The tongue of the Jiliao[431] is hard to understand.[432]
> Immediately now it shone through,[433]
> And having shone through there was no merit or error,
> And I know by boring through the bottom of the quilt,
> That I lay together with you on the same bench.[434]
> Having shrugged off all previous delusions,[435]
> The shadow of the snake-string[436] remains in the glass so sit again.

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428 "The pivot of the barrier-gate" is the bolt or key of a barrier. It is the same as "barrier-key" and indicates the element that is at the core of the gongan, meaning the huatou that has to be investigated.

429 "Chief monk Zhengjue" is a humble reference to himself.

430 It was a commonplace that the noses of Persians were large. Without relying on any special discrimination and seeing the appearance revealed, you can know this directly. This corresponds to the meaning of the fourth line.

431 Jiliao, a small ethnic group who lived in the valleys of a remote south-west corner of China.

432 If you do not learn a foreign language you can only perceive the sound and cannot know its meaning. The huatou that is not subject to a fixed meaning is the same as such sound.

433 "Through" 破 is the same as 開 "open up," and as it opens up it reveals its true form, so in that sense it can be translated as "knew."

434 Hearing the exact same words, now that you know the truth of the matter, for the first time you know that the former (understanding) was certainly an error.

435 疑 here is not doubt, but means delusion. Because Xuanze was certain he was correct and had not the slightest doubt, he was in error or was deluded. The *seolhwa*'s expression "ball of doubt" is incorrect.

436 The source is the *Fengsu tong*. When Du Xuan came to drink alcohol on the day of the summer solstice he saw something like a snake in his glass but he could not but drink it. After drinking the wine he had severe pains in his chest and stomach, and although he tried to cure it with various prescriptions things did not get better. Later a red bow from the wall (a catapult) cast a shadow in

天童覺, 上堂, 擧此話云, "前來恁麽道, 却不會; 後來恁麽道, 却悟去. 且道! 關捩子, 在什麽處? 覺上座有頌, '丙丁童子來求火, 南海波斯鼻孔大. 猪獠舌頭會者難, 直下而今照是破, 照得破沒功過. 知你被底穿, 曾與同床臥. 廉纖脫盡舊時疑, 杯影蛇絃留再坐.'"

[Explanation]

Tiantong: *The noses (of Persians) are large* means there is nothing different or special, which is the same as Qingfeng's (words).

The tongue of the Jiliao is hard to understand shows that Qingfeng was hard to understand.

Immediately now … means to reach Fayan's place and understand it.

There was no merit or error means understanding and not understanding (correspond to) merit and error, and the state that is today understood has no getting and missing.

I know by boring through the bottom of the quilt is that once you personally realize then you will know.

Having shrugged off all previous delusions is that by arriving at Fayan's place, the ball of doubt[437] of the past is struck down.

The shadow of the snake-string remains in the glass so sit again means that when (he heard) Qingfeng's (answer) he was sitting opposite to him and (the shadow of) the bow fell into the wine cup (and he mistook it for a snake), and in Fayan's place he again sat in place where the shadow of the bow fell into the wine cup.

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the form of a snake in his glass, and knowing this, his illness was cured. See *Fengsu tong,* "Weird gods: People often see anomalies and being afraid, harm themselves." In the popular novel, *Huayue hen,* chapter 48, it says, "If there is a shadow cast in the form of a snake in a glass, even the demons are thrown into delusion. If lamps are covered by curtains and swords by scabbards, even demons can have doubts."

437 As Xuanze was confident in his own error, the explanation of this as a ball of doubt is not correct. Although this is the ball of doubt that is the doubt about the huatou, if that is so, being confident that your own views are correct, he could not speak to Fayan. See note 435.

天童云云, 鼻孔大者, 別無特地, 青峯底一般也. 猞獠舌頭會者難者, 青峯底難會也. 直下而今云云者, 到法眼處會得也. 沒功過者, 會不會是功過也, 今日會得處無得失也. 知你被底穿者, 證者方知也. 廉纖脫盡舊時疑者, 到法眼處, 昔時疑團撲落也.盃影蛇絃留再坐者, 青峯時, 對坐般中弓落盞, 今日法眼處, 再坐般中弓落盞也.

Case 1314.

Hongjin's "Clear Knowing"

洪進明知

[Old case]

Chan master Qingxi Hongjin of Xiangzhou asked Xiushan Zhu, "If you clearly know the Dharma of birth that is no-birth, why are you caught up in the flow of birth and death?" Xiushan said, "Bamboo shoots ultimately become bamboo, but now how can you use bamboo-skin splints?" The master said, "You will later be enlightened by yourself!" Xiushan said, "What I see is just like this, but what is your (senior's) opinion?" The master said, "This is the cloister supervisor's room; which is the verger's room?" Xiushan then bowed in thanks.

[The *Anpoti-nu jing* says, "The woman Āmradārika asked Mañjuśrī, 'Clearly knowing the Dharma of birth is non-birth, why are you caught up in the flow of birth and death?' Mañjuśrī said, 'Because my strength is still insufficient.'"][438]

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438 There is no sutra with a title that matches *Anpoti-nu jing*, but the following content of the *Changzhe nu antishu shizi kong liaoyijing* (T 580.14.964a24ff.) is roughly the same: "At that time Mañjuśrī was again asked by Āmradārika, 'Are there any beings clearly knowing the attributes of birth that are non-birth who are detained by birth?' He answered, 'There are. If it is difficult to clearly see by yourself it is because your strength is insufficient, and so this is why there are persons who are detained by birth.'" The sutra's word "detain"(*liu* 留) as in this text is often changed in Chan literature with the word "flow" (*liu* 流). This is the case in *Zuting shiyuan* 4 (XZJ 113.124a5) that quotes this sutra comparatively faithfully.

襄州, 淸溪洪進禪師, 問修山主, "明知生是不生之法, 爲什麽, 被生死之所流?" 修云, "筍畢竟成竹去, 如今作篾使得麽?" 師云, "汝向後自悟去在." 修云, "某甲所見秖如此, 上座意旨, 如何?" 師云, "這箇是監院房, 那箇是典座房." 修乃禮謝.<菴婆提女經云, "菴婆提女, 問文殊云, '明知生是不生之法, 爲什麽,卻被生死之所流?' 文殊云, '其力未充.'" >

[Explanation of the gongan]

If you clearly know the Dharma of birth that is no-birth … means even though your sudden enlightenment is the same as that of the Buddha (this is the same as the words) "the accumulated habituation over many births has deep (roots)."[439] Taking pity on this (situation) he tested him (Xiushan with a question)

Bamboo shoots ultimately become bamboo … (has the same meaning as) even though a new-born child possesses the six consciousness, it rather takes some time before he becomes an adult.[440]

This and following means non-birth is birth.

明知生是不生云云者, 頓悟雖同佛, 多生習氣深云云也. 惜此驗他也. 筍畢竟成竹去云云者, 初生孩子, 雖具六識, 頗經歲月, 方始成人也. 這箇是下, 無生卽生也.

Qianfu Benyi's verse

439 Although this is quoted in *Susimgyeol* (T 2020.48.1007c3) and elsewhere, the definite source is unknown. The deleted part is in the sentence, "(Just as) when wind stops but the waves still surge, when principle appears thoughts still encroach."

440 " 'Does a new-born baby possess the six consciousnesses or not?' The master said, 'Hit a ball on top of fast-flowing water.' " *Zhaozhou yulu* in *Guzunsu yulu* 14 (XZJ 118.319b17). "Sudden and perfect: This is like a new-born baby which has its limbs complete on the first day. Gradual cultivation: This is like the long nurturing to form an adult and only after many years his will is established." *Jingde chuandeng lu* 13, "Biography of Guifeng Zongmi" (T 2076.51.307b12).

Elder Hongjin clearly and distinctly arrived at Wutai,[441]
While Master Xiu truly entered into Min.
The rooms of the deacon and cloister chief face each other,
Preach so that you will open both eyes of people.

> 薦福逸頌, "進老分明到五臺, 修師眞箇入閩來. 維那院主房相對, 說著令人雙眼開."

[Explanation]

Qianfu: The first sentence (shows) that the woman Āmradārika personally saw Mañjuśrī. The second (is that Xiushan) personally saw Xuefeng. Do not say it was only Xiushan Zhu (who did so). Qingxi (Hongjin) also had a path of escape. The third sentence is (about the state of) Xiushan Zhu.

Both eyes indicate discrimination and non-discrimination.

薦福: 初句, 菴婆提女, 親見文殊也. 二句, 親見雪峯也. 莫道修山主, 淸溪亦有出身之路也. 三句, 修山主底也. 雙眼者, 差別無差別也.

Tiantong Zhengjue's verse

Opened wide with nothing to rely on,
Elevated and at ease, not bridled.
His homeland at peace, those who come are rare,
His power trifling, still divided into stages.
Easy and even are his body and mind, he eliminated right and wrong.
Right and wrong eliminated, he stood alone,
The great world has no ruts.

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441 Meaning that Hongjin entered Mt. Wutai where the bodhisattva Mañjuśrī lives and there received his instruction.

天童覺頌, "豁落亡依, 高閑不羈. 家邦平貼到人稀, 些些力量分階級. 蕩蕩身心絶是非, 是非絶介立, 大方無軌轍."

Layman Yuezhai's verse

The sermon of the sentient is the king among Dharmas,[442]
And at one go spreads out and fills all directions.
The exposed pillar and lantern[443] equally drum and dance,
And Hanshan and Shide become even crazier.[444]

悅齋居士頌, "無情說法法中王, 一捏攤開滿十方. 露柱燈籠齊鼓舞, 寒山拾得轉風狂."

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442 This is the sermon conveying all truth through the sound and scent given out by the differentiated appearances of insentient things such as stones, wind and clouds, and this is the most excellent Dharmas of all Dharmas. "The entire body lacks shadows and shapes (to be known), and having removed the substance it is openly exposed. Although this does not say there is no sound and matter, how could there be long and short. (Phenomena) as numerous as the sands of the Ganges appear everywhere and at all times, and therefore (the sermon of the insentient) is called the king of Dharmas. When the udumbara flower (flowers once every 3,000 years when Buddha appears) is fully opened, even though a smell is given off the fragrance is not perceived." *Fayan yulu* in *Guzunsu yulu* 30 (XZJ 118.544a8ff.).

443 These two are often used as symbols representative of insentience. See volume 1 notes 746 and 877.

444 The behavior of Hanshan and Shide who were unrestrained by any rules seemed to ordinary people to be crazy. This means that Hanshan and Shide who were in accord with the movement of the living world of all things that exist unfold the extraordinary Chan ability that further abandons standards.

Case 1331.

Shoushan's Bamboo Stick[445]

首山竹篦

[Old case]

Shoushan held up his bamboo stick (of office) and asked a monk, "If you call this a bamboo stick then you are confronting it; if you do not call it a bamboo stick then you are ignoring it. Now say, what do you call it?"

首山, 拈起竹篦子, 問僧云, "喚作竹篦卽觸, 不喚作竹篦卽背. 且道! 喚作什麽?"

[Explanation of the gongan]

Bamboo stick is a stick of bamboo. To call or not call it (a bamboo stick) are both incorrect, and you must be divorced from both confronting and ignoring.

竹篦者, 一條竹篦子也. 喚作不喚作俱不是, 背觸俱離, 始得.

445 As a denial of both ignoring and confronting, this is the barrier-gate of the set huatou. This is called the barrier of confronting and ignoring, and Shoushan's words had a pioneering role in the development of this. "Ignoring" is to turn the back on and completely discard the set concepts of language and is an error that counters reality. "Confronting" is the error of being bound by and infected with these words. This is like the method that sets up the barrier-gate that excludes identity and separation. Identity corresponds to confronting and separation corresponds to ignoring. See note 347.

Yunmen (Dahui) Zonggao's verse

Ignoring and confronting are not cutting off and maintaining,
So clear, directly raised and displayed.[446]
Even though the blown-hair (sword) does not move,
Everywhere there are blades and spears.[447]

雲門杲頌, "背觸非遮護, 明明直舉揚. 吹毛雖不動, 遍地是刀鎗."

Zhu'an Shigui's verse

Raising up the bamboo stick,
How do you reach home (the fundamental)?
Even Mimoyan does not understand,
And following after him lifted up his tongs.[448]

竹庵珪頌, "舉起竹篦子, 如何便到家? 秘魔峊不會, 隨後便擎叉."

[Explanation]

Zhu'an: *So clear, directly raised and displayed* is when he reaches home. Mimoyan's lifting up of his tongs is a redundant method.

竹菴: 明明直舉揚, 卽時便到家也. 秘魔擎叉, 乃是剩法也.

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[446] As huatou are all actualized in ignoring and confronting, this means there is nothing more to be added.

[447] Just as with the blown-hair sword, even though a special skilful means is not used, if only the method of ignoring and confronting is applied, this means that all objects become weapons (techniques) to enlighten people to the original endowment.

[448] Mimoyan always carried a pair of bamboo tongs and having squeezed a student's neck with them he examined the student's response. This talks of the process of testing. See case 508, "Mimoyan's pitchfork."

Wuyong Jingquan's verse

The jade-black bamboo stick is grasped and lifted,
As swift as a thunder clap that gives no time to cover the ears,[449]
Deshan and Linji were vague,
And so how could dull people put in a word?

無用全頌, "黑漆竹篦握起, 迅雷不及掩耳. 德山臨際茫然, 懵底如何插觜?"

[Explanation]
Wuyong: *Deshan and Linji were vague* means Deshan's proper orders and Linji's great function were matters of improvement (going beyond) Since this is improvement, why were they vague?[450]

無用: 德山臨濟茫然者, 德山正令, 臨濟大用, 是向上事. 旣是向上, 爲什麽茫然?

Yunmen (Dahui) Zonggao said in a universal sermon,[451] "I always ask the Chan practitioners in my room, 'If you call it a bamboo stick you are confronting it; if you do not call it a bamboo stick you are ignoring it. You must not speak and you must not be silent; you must not think it over; you must not speculate; you must not shake your sleeves and go; you must not do anything. If you steal away the bamboo stick I will allow you to take it

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[449] This means that if you do not have a clear ear that can know the sound of the clear and distinct original endowment as it is, it cannot be transmitted. However, see Koga and Iriya, *Zengo jiten,* p. 233a-b, citing *Huainan zi,* "Instructions on Military Strategy," that says, "The thunder clap so fast there is no time to block the ears, the lightning flash so fast there is no time to cover the eyes." Also *Biyan lu* case 37, "Comment on the Verse." See Cleary, *Blue Cliff Record,* p. 192.

[450] Because this barrier of ignoring and confronting fully actualizes the huatou of the original endowment, this means that there is no room to insert any technique for improvement like the staff-blow of Deshan and the shout of Linji.

[451] This is a Dharma message that shows the point made by the huatou fully by accepting the principle of ignoring and confronting all objects.

away, but if I call it a fist I am confronting it and if I do not call it a fist I am ignoring it, so what would you steal away? Again, if you said, 'This is a request that your reverence put it down,' I would put it down. If I call it a bare pillar I am confronting it, and if I do not call it a pillar I am ignoring it, so what more could you also steal away? If I call it the mountains, rivers and great earth then I am confronting it, if I do not call it the mountains, rivers and great earth then I am ignoring it, so what more could you steal away? There was an Elder Zhoufeng who said, 'I have examined your bamboo stick story (huatou) and it is like having confiscated a person's property and then requesting him to give goods.'[452] I (Miaoxi) said, 'Your metaphor is extremely wonderful and I really want you to give goods. But if you have no place from which to bring forth (those goods) then you must seek a path for death. Whether it is throwing yourself in the river or running into a fire, you will only be able to die after throwing away your life. Once you are dead you can slowly come back to life, but if I call you a bodhisattva and you are glad, or I call you a thief and you are angry, then you are just the person you were before.' Therefore a person of old said, 'If you are hanging over a cliff and you let go your hands that is allowing you to take responsibility for yourself. If after you have lost your life you are rescued, people cannot cheat you.'[453] When you reach here (this state), then you will have understood the story/huatou of the bamboo stick."

雲門杲, 普說云,"室中常問禪和子, 喚作竹篦則觸, 不喚作竹篦卽背. 不得下語, 不得無語, 不得思量, 不得卜度, 不得拂袖便行, 一切惣不得. 你便奪却竹篦, 我且許你奪却, 我喚作拳頭則觸, 不喚作拳頭卽背, 你又如何奪? 更饒你道, '个請和尚,放下着.' 我且放下着, 我喚作露柱則觸, 不喚作露柱則背, 你又如何奪? 我喚作山河大地則觸, 不喚作山河大地則背, 你又如何奪? 有个舟峯長老云, '某看和尚竹篦子話, 如籍沒却人家財産了, 更要人納物事.' 妙喜曰, '你譬喩得極妙, 我眞箇要你納物事. 你無從所出, 便須討死路去也. 或投河, 或赴火, 拌得命, 方始

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452 This shows the realm that eliminates the techniques that can be used after everything has been taken away.

453 The words of Yongguang Yuanzhen, see *Jingde chuandeng lu* 20 (T 2076.51.362a21).

死得. 死了却緩緩地, 再活起來. 喚你作菩薩便歡喜, 喚你作賊漢便惡發, 依前只是舊時人.' 所以, 古人道, '縣崖撒手, 自肯承當, 絶後再蘇, 欺君不得.' 到這裏, 始契得竹篦子話."

[Explanation]

Yunmen's words and Elder Zhoufeng's words mean they spoke in this way because they understood (the huatou)

Whether it is throwing yourself in the river or running into a fire, (you will only be able to die) after throwing away your life means that if you are delighted or angry as before then you have not understood this.

If you are hanging from a cliff and you let go your hands … is the same as "Having cut down the cassia trees on the moon (the bright moonlight will pour out even more)."[454]

雲門云云, 舟峯長老云云者, 會也, 伊麽道也. 投河赴火拌得命云云者, 是則依前有喜有怒也, 然則是不會也. 懸崖撒手云云者, 斫却月中桂云云也.

He (Zonggao) again preached a universal sermon, saying, "If you call it a bamboo stick you are confronting it; if you do not call it a bamboo stick you are ignoring it. You must not speak and you must not be silent; you must not think it over and you must not hesitate (in discriminating). At exactly such a time the Elder Śākya(muni) and Great master Bodhidharma, even though they had nostrils immediately had no place to breathe out.[455] Now say, what advantage does this single gongan have? Do you know? If you meet something valuable then treat it as cheap, if you meet something cheap then treat it as something valuable. If you become attached to the distinctions

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454 A line from a poem by Du Fu, see volume 1 note 735

455 Although the theory of doctrinal teachings (Elder Śākya) and Chan's principle (Bodhidharma) each have their own techniques (nostrils) for grasping the original endowment, before the huatou of the bamboo stick that was instituted so that no method would be permitted, it meant both were useless and obstructive things.

of valuable and cheap then you must once again buy straw sandals and go off on pilgrimage (to consult with various masters).[456] Therefore it is said, 'You cannot seek with the mind, you cannot obtain without the mind; you cannot do with words, you cannot comprehend with silence.' Even though it is like this, this is like heaven covering all and like the earth supporting everything, it being totally released and totally collected, totally killing and totally vivifying.[457] Even though I speak like this, this is not divorced from that news (of the original endowment)."

> 又普說云,"喚作竹篦則觸, 不喚作竹篦則背. 不得下語, 不得無語; 不得思量, 不得擬議. 正當伊麼時, 釋迦老子, 達磨大師,雖有鼻孔, 直是無出氣處. 且道! 遮一則公案, 有甚長處? 還委悉麼? 遇貴則賤, 遇賤則貴. 若向貴賤處著到, 更須買草鞋行脚, 始得. 所以道, '不可以有心求, 不可以無心得; 不可以語言做, 不可以寂默通.' 雖然如是, 如天普蓋, 似地普擎, 全放全收, 全殺全活. 妙喜伊麼道, 也不離者箇消息."<云云>

456 If you are caught up in the roots of thinking it is valuable that is denying the presentation of something cheap; if you try to base yourself on the thought that it is cheap, inversely this is a method of denying the presentation of something valuable. Ultimately this is so that one does not focus on either side, only applying valuable and cheap respectively. This is the fundamental technique of the bamboo-stick huatou that does not permit either side of ignoring and confronting. Therefore, if the opposition of valuable and cheap is discriminatively made into a category of cognition this is another error and you must practice even more. These words have been applied to explain the gongan of others beside Dahui Zonggao, masters such as Hongzhi Zhengjue. However, Hongzhi used it in the sense that the price of goods is expensive or cheap. "He raised the following. A monk asked Caoshan, 'What is the most expensive thing in the world?' Caoshan said, 'A dead cat is the most expensive.' The monk said, 'Why is a dead cat the most expensive?' Caoshan said, '(Because) nobody puts any value on it.' The master (Hongzhi) said (in evaluation), 'Although Caoshan did not put his goods on the market, if you look closely it really did not have the value of even a penny. When Caoshan came across something cheap he called it expensive; I here, when I come across something expensive I call it cheap. Now say, is there any difference between us?'" *Hongzhi guanglu* 3 (T 2001.48.32c4ff.).

457 When denying, deny everything totally; when approving, allow everything. Although this is the case, this means actualizing the same huatou in both of these. Just as while heaven and earth cover and support all that exists, it is the same as the managing of all changes that arise therein, such as birth and extinction. Likewise, even though the previous barrier-gate of ignoring and confronting is established so as there can be no possibility of any techniques, it simultaneously takes up the meaning that freely applies affirmation and denial.

[Explanation]

He again preached a universal sermon … : *Śākya* and *Bodhidharma* … *is no place to breathe out,* which means that the intentions of the patriarch and the intentions of the doctrinal teachings must not be gathered together.

If you meet something valuable then treat it as cheap … means that although it appears to be cheap it is valuable.

This is like heaven covering all … means there is also collecting and release, killing and vivifying.

I speak like this … means that although there is killing and vivifying, you must not distinguish. Although the former moves it higher,[458] it is not divorced from this news (of the original endowment); even though this (point) takes a step even wider,[459] it is not divorced from this news.

又普說云云, 釋迦達摩云云, 無出氣處者, 祖意教意湊泊不得也. 遇貴則賤云云者, 似賤而貴也. 如天普盖云云者, 亦有收放殺活也. 妙喜伊麼道云云者, 雖有殺活, 分辨不得也. 前則高一著也, 不離這箇消息; 此則廣一步也, 不離這箇消息也.

458 The words "should not" and "must not" make it further distant and higher, denying all approach roads to this huatou.

459 "Totally killing and totally vivifying" are words that permit all denial and affirmation.

Case 1355.

Xuedou's "You People"[460]

雪竇諸人

[Old case]

Xuedou instructed the assembly, "You people, do you want to know the reality that (is to be taught) to others? If you simply have nothing above to climb up on and below eliminate yourself, then naturally there will always be a light shining in front of you, and each of you will (be like) a wall towering a thousand fathoms."[461]

雪竇, 示衆云, "諸人, 要知眞實相爲麼? 但以上無攀仰, 下絕已躬, 自然常光現前, 个个壁立千仞."

[Explanation]

You people, do you want to know … The words below are the reality that (is to be taught) to others.

Nothing above to climb up on … means that above there are no saints to be looked up to and below there is no own spirit to be valued.

Naturally there will be … .means a ray of numinous life and there was

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[460] This is a gongan that presents the point of a fundamental technique that teaches others with the circumstances that are established to face a dilemma where there are no objects to be depended on anywhere, above or below, left or right. It is just in this gongan that the light of wisdom is revealed. This also is a formation in the strategy of kanhua Chan that leads to the silver mountains and iron walls.

[461] See volume 1 note 31.

never any darkness.

Each of you … means that each person is fully provided (with original endowment), that each of you is perfectly completed, and that the Dharma is thus, and is not like this only now. And so Xuedou was just like a person taking a single broken chopstick stirring up the water of the great ocean (and rousing the fish)[462] and this is the (teaching of) reality for others.

諸人要知云云者, 下所言是眞實相爲也. 上無攀仰云云者, 上無諸聖可仰, 下無己靈可重也. 自然云云者, 一段靈光, 未曾昏昧也. 个个云云者, 人人具足, 个个圓成, 法爾如然, 非今如是也. 然則雪竇如將一隻折筯, 攪大海水云云, 此爲眞實相爲也.

Yunfeng Wenyue added the comment, "(If) Xuedou (taught) others in this way, he would have entered hell like a shot."

雲峯悅拈, "雪竇與麽爲人, 入地獄如箭射."

Xinwen Tanben ascended the hall and raised this story, saying, "Xuedou spoke like this to make small children follow the writing model,[463] which is OK. If unexpectedly he encountered Zhang Dian[464] coming forth, who dipped his top-knot in the ink and wrote a left-slanting stroke and a right-slanting stroke, he definitely would not see Zhang's spirit even if he searched for it. If it was me (Wannian), what would happen? 'Applying thickly the

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462 This is a metaphor used by Anguo Huiqiu, the entirety of which is as follows: "It is just like taking one broken chopstick and stirring up that great ocean, making these fish and dragons know that the water is their life. Do you understand? If you lack the eye of wisdom, examine it closely, even though you are permitted all sorts of skilful and marvelous (means), it still will not be the ultimate." *Liandeng huiyao* 26, "Entry on Anguo Huiqiu" (XZJ 136.862a14ff.). In this *seolhwa,* this is a metaphor to show the meaning of the huatou that wakes one up to the fundamental that possess the life of the original endowment.

463 "Follow the writing model" is to practice writing by following the letters on paper. Children first learn letters by imitating the letters engraved in crimson on a tracing board. Also called "writing following the crimson," "trace the red" and "tracing the crimson."

rouge onto her face,/ Satisfied she took the pearl and placed it in her hair./ You do not know the beauty's true face,/ And in vain have people sing Xiaoliangzhou.'[465]"

心聞賁, 上堂, 擧此話云, "雪竇與麽道, 教小兒順朱, 卽得. 忽遇張顚出來, 把頭髻蘸墨, 打个丿乀, 定是討精魂不見. 萬年又且如何? 濃將紅粉傳了面, 滿把眞珠蓋却頭. 不識佳人眞面目,空教人唱小梁州."

[Explanation]

Xinwen: *Small children following the writing model* is a method for small children learning to write (and so Xuedou's words) have not been separated from models.

Zhang Dian … means above there are Buddhas and below there are sentient beings, what constant light is being sought?

Applying thickly the rouge … means that you must know there is a person within, which is the third sentence spoken by Linji[466] to (teach) others.

Dipping in ink means to mix in ink.

Xiaoliangzhou is the name of a tune.

心聞: 小兒順朱者, 小兒學書法, 未離規模也. 張顚云云者, 上有諸佛, 下有衆生, 討甚常光. 濃將紅粉云云者, 須知有裏頭人, 臨濟所謂第三句爲人也. 蘸墨者, 和墨也. 小梁州者, 曲名也.

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464 Zhang Dian is Zhang Xu, a draft-script calligrapher of the Tang dynasty. When drunk he would untie his hair, dip it in ink and write. As if he was mad, he would sprawl out exhausted and so was given the nickname Dian (upside down, crazy). Here it solicits the expression of the Chan ability that breaks the bounds, exhibiting the discarding of all formalities and is not a model rule that anyone can follow.

465 "Xiaoliangzhou" is the name of a tune sung in the brothels during the Tang dynasty.

466 "The third sentence" as a sentence that regulates following other people's views indicates not having your own true words. " 'What is the third sentence?' The master said, 'Look at the puppets playing on the stage, all their jumps and jerks come from the person behind.' " *Linji yulu* (T 1985.47.497a18), Sasaki and Kirchner, *Linji,* p. 148.

Case 1365.

Daochang's Three Parting Words

道常三訣

[Old case]

One time Chan master Daochang of Hongzhou ascended the hall and as soon as the assembly had gathered, said, "Drink tea!" Then he descended from his seat. One time he ascended the hall and as soon as the assembly had gathered, said, "Take care!"[467] Then he descended from his seat. One time he ascended the hall and as soon as the assembly had gathered, said, "Rest!" Then he descended from his seat. Later he wrote a verse singing of these three turning incidents:

"I (Baizhang) have three parting words,
Drink tea, take care, rest.
Even though you then and there search,
I guarantee that you have yet to penetrate them."

洪州, 百丈道常禪師, 有時上堂, 衆纔集云, "喫茶!" 便下座; 有時上堂, 衆纔集云, "珍重!" 便下座; 有時上堂, 衆纔集云, "歇!" 便下座. 後便自作一頌, 頌此三轉因緣云, "百丈有三訣, 喫茶珍重歇! 直下便承當, 敢保君未徹."

[Explanation]

[467] "Take care" is a greeting used when parting. The greeting for meeting was "I wonder (how are you)." See volume 1 note 1434.

Drink tea, take care, rest are of a kind with tasteless words and phrases.[468] There are also three kinds:[469] *Drink tea* is an everyday activity for Chan monks. *Take care* is the "take care" of (greetings) like "how are you" when guests and hosts (exchange pleasantries about) the weather.[470] *Rest* means that as you have long stood there (in the assembly) that you can stand down and rest.[471] How do you settle left, right, and in the middle? *Drink tea* is the sentence in the middle, *take care* is the sentence of function, and *rest* is the sentence of substance.

I (Baizhang) have three parting words (to discern). If you give rise to interpretation by following words you will not understand Baizhang's intention.

喫茶珎重歇者, 一般無滋味地言句也. 又有三般. 喫茶者, 衲僧家日用事也. 珎重者, 不審珎重也, 則賓主寒暄也. 歇者, 久立此間, 休去歇去也. 以何定左右中間?

468 "Tasteless words and sentence" means that these three parting words as facts have no conceptual meaning or any circumstances implicated. If you discover any meanings or directions you are already fooled by these words. This is the reconstruction from words of everyday use from which all tastes have been removed, making it a huatou that cannot be digested even by an original idea or an intelligent discrimination. "In my (Jiangshan) school there is no Chan that can be spoken of and there is no Way that can be transmitted. Even though five hundred Chan monks gather, this is only using diamond to enclose chestnut burrs, brambles and mugwort. Those who leap over (the diamond enclosure) use strength to leap over; those who swallow (the chestnut burrs etcetera) use intention to swallow. Do not blame the extreme danger and steepness of the tasteless! If you should suddenly comprehend it, it will be like wearing satin in the daytime and returning to your home village." *Yuanwu yulu* 15, "Instructions to Cheng Xiuzao" (T 1997.47.782c25ff.).

469 This indicates the usual content of these three parting words. Here the content is a kind of trap. If you take them in their usual meaning, these are not the "parting words" spoken by Baizhang.

470 "Weather" implies greetings that take as their topic cold or hot weather.

471 "Standing long and take care" are greetings at the end directed to the assembly who have been in the audience for a sermon. They are "you have been standing for a long time" or "take care." The words "you have been standing for a long time" are used by the lineage teacher at the end of his sermon to thank the assembly for standing for a long time listening to the sermon. There is also a greeting, "you have become tired from sitting so long," which is used when the assembly has been sitting and listening to a sermon for a long time.

喫茶則中間句, 珍重則用句, 歇則體句也. 百丈有三訣云云者, 隨言生解, 則不會百丈意也.

Qianfu Chenggu raised this story, saying, "Reverend Daochang often used this occasion and causation, but the assembly could not fathom that shore. Later he also wrote his own verse. Assembly! Speak about this verse written by Reverend Daochang. What about its views? Do you know its hits and its misses? Do you want to know? According to the three occasions that he ascended the hall (to give formal sermons), it seems like he was an excellent person. This verse that was written later is just like engraving two lines of characters on your face. If you are a discerning and accomplished person you will know this as soon as it is raised, but if you are a delayed learner and beginner it will be difficult to select and discriminate. I will comment on this verse from the start for you.[472] *Baizhang had three parting words.* The body of the thief is already exposed.[473] *Drink tea, take care, and rest.* The stolen goods are brought out.[474] *Even though you then and there search, I guarantee that you have yet to penetrate (them).* It is very much like keeping the stolen goods (to wait for) the court judgment.[475] Even though it is like this, gentlemen, if you possess the Dharma-eye that can select then you can verify this. If you do not separate the perverse and the correct, then you can be said to be befuddled by the Buddha-nature and must further extensively question the wise and the good. Alas! A pointless life confused by death."

薦福古, 擧此話云, "常和尙, 往往多用此時節因緣, 衆人罔測津涯, 後來又自作一

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472 The following is an explanation in the form of comments on the four lines of the verse.

473 This reveals fully the intentions of Daochang in this parting word. This means that the huatou that is deprived of all everyday tastes carried in these three kinds of words are in the "parting words."

474 This is a theft of the words usually used by everybody and freshly making them into one's own, hence these are "the stolen goods."

475 This means that the evidence of your theft is fully exposed and that it is already too late to hide your crime. A more frequently used comment is "Keeping the stolen goods and shouting you are unjustly (accused)."

頌云云. 大衆! 只如常和尚, 作此一頌, 且道. 見處如何? 還知得失否? 要會麼? 據他三度上堂時節, 恰似箇好人. 後來作此一頌, 恰如面上雕兩行字. 若是通人達士,擧起便知; 後學初機, 難爲揀辨. 老僧與汝, 從頭註出. 百丈有三訣, 賊身已露. 喫茶珎重歇, 贓物出來. 直下便當敢, 敢保君未徹, 大似抱贓判事. 然雖如此, 諸仁者, 若具擇法眼, 方能證明. 如或邪正不分, 可謂顢頇佛性, 更須慱問賢良. 可惜, 虛生浪死!"

[Explanation]

Qianfu: When he ascended the hall three times *they could not fathom that shore*. Baizhang's three parting words have already revealed his standpoint. Even so, it is difficult to know Baizhang's intention.

薦福: 三度上堂時, 罔測津涯也. 百丈三訣, 則立處已露. 雖然知百丈意者, 難得也.

Case 1368.

Beichan's Year's End

北禪歲盡

[Old case]

Reverend Beichan Zhixian[476] of Tanzhou, on New Year's Eve instructed the assembly. "When the year finishes and comes to an end I have nothing to provide for an end-of-year banquet[477] for you, but I will cook the white ox of the bare ground,[478] steam a millet gruel and boil a soup of wild vegetables, and together with you all stand around the stove and push faggots into the fire and sing farmers' songs. What do you think of that? This is to avoid being seen as depending on the doors of others or leaning on their walls,[479] and also to avoid being called sir by others." He descended from his seat and returned to the abbot's quarters. Next a monk lifted up the screen and called,

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476 A master of the Song dynasty, dates unknown. He lived at Beichan Monastery in Hengzhou and was a pupil of Fuyan Liangya of Tanzhou, a member of the Yunmen lineage.

477 A banquet held on New Year's Eve to celebrate the end of the year.

478 The "white ox of the bare ground" symbolizes the original appearance of each person. The words originated from the "Parable Chapter" of the *Lotus Sutra* (T 262.9.12c13), where the white ox is a metaphor for the marvelous Dharma of the One Vehicle. The bare ground, as a term for a tranquil place that was openly exposed without blockages in any direction, is a metaphor for the Buddha-stage that has eliminated hindrances. See the explanation also in Sasaki and Kirchner, *Linji,* pp. 302–303.

479 This is a criticism of the blind following of the views of other people and not basing yourself on your previous experience. This is the same as to rely on another's door or live off another family. In the sense of coming and going through the doors other people have built, it indicates the error of being tied to and blinded by the opinions of others.

"Reverend! An official from the county (office) has come here." The master said, "What does he want?" The monk said, "To confiscate your reverence's skin and horns." The master picked up his hat[480] and threw it to the ground. That monk approached and picked it up. The master grasped him tight and said, "I have caught a thief! I have caught a thief!" The monk wrapped the hat around the master's head, saying, "As the weather is cold I return your hat." The master laughed out loud, Ha! Ha! [At that time, Reverend Fachang Yiyu was there. The master asked, "What about this?" Yiyu said, "In recent days the price of paper in the city is expensive so I will make a one page judgment of our joint guilt."[481]]

潭州, 北禪智賢和尚, 除夜, 示衆云, "年窮歲盡, 無可諸人分歲, 老僧烹一頭露地白牛, 炊黍米飯, 煮野菜羹, 大家與諸人,圍爐向榾柮火, 唱村田樂. 何謂如此? 免見倚他門戶, 傍他墻,更被他人喚作郎." 下座, 歸方丈. 次有一僧, 揭簾叫, "和尚! 縣中有公人到此." 師云, "作什麽?" 僧云, "勾和尚納皮角." 師拈頭帽, 擲放地下. 其僧近前便拾. 師搊住云, "捉賊! 捉賊!" 僧以頭帽裹放師頭上云, "天寒, 還和尚頭帽." 師呵呵大笑.<時, 法昌遇和尚在彼, 師問, "如何?" 遇曰, "近日城中紙貴, 一狀領過.">

[Explanation of the gongan]

When the year finishes and comes to an end … white ox means the one ox of the mind.

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480 Mujaku cites the *Sifen lü* that says the Buddha permitted something to be knotted from down to make a covering for the head during extreme cold and that it was wrapped around the head, *Zenrinshokisen,* chapter 26, *mōsu.* It could only be worn at certain times of the year.

481 The topic of this gongan is in the dialogue of Fachang Yiyu that follows: "Having eaten the soup of New Year's Eve, head monk Gan said, 'In past days Beichan, for the end-of-year banquet cooked the white ox of the bare ground. Reverend, at tonight's year-end banquet what will you provide?' The master said, 'The end-of-year snow is white through to the sky, the spring breeze pushes its cold through the door.' Gan said, 'What will the assembly eat?' The master said, 'Do not dislike the cold, insipid and tasteless. One lot of rations can eliminate the hunger of all eons.' Gan said, 'I wonder who it is that prepares this?' The master said, 'You shameless fellow! Don't you know where this comes from/the reason for this?'" *Fachang Yiyu yulu* (XZJ 126.480b6ff.)

Steam a millet gruel … farmer's songs is the lineage style of the village elders who do not act (purposefully) and have nothing to do.

This is to avoid being dependent on the door's of others … means to in the end not seek (enlightenment) by chasing around outside (your own mind).

A monk lifted up the screen and called, Reverend … to confiscate your skin and horns is that the white ox of the bare ground seems to have no skin and horns and therefore you hand over the tax/evidence.

Picked up his hat … As he did not say it did not exist, you can look at that (monk's) response. Each of the following passages basically is not his real intention.

Laughed out loud, Ha! Ha! brings (the dialogue) to an end.

年窮歲盡至白牛者, 一頭心牛也. 炊黎米至村田樂者, 無爲無事野老宗風也. 免見倚他門戶云云者, 終不向外馳求也. 有一僧揭簾叫和尙云云, 又勾和尙納皮角者, 露地白牛, 似乎無皮角, 故推徵也. 拈頭帽云云者, 不道無也, 則看他支對也. 下節節各各, 本非實意也. 呵呵大笑者, 決折也.

Xinwen Tanben's verse

Although there is reward or punishment,
There is no partisanship and no bias (in the judgment).
Diligently cooking (the white ox) on the bare ground,
Together we send off the remains of the year.[482]
Eating and not being full, again drooling,
Thousands of past (years) made people resent Beichan.
Walking further to approach the opportunity, he discussed killing and vivifying,
The nostrils (stuck up to) distant heaven are threaded through at once.[483]

482 "Remains of the year" is the same as "the close of the year."

483 "Nostrils stuck up to distant heaven" mean a high level of self-confidence; arrogant attitude.

心聞賁頌, "有賞有罰, 無黨無偏. 殷勤烹露地, 相與送殘年. 喫不飽再垂涎, 千古令人怨北禪. 轉步機前論殺活, 遼天鼻孔一時穿."

[Explanation]

Xinwen: *There is reward and punishment* is the monk's intention.

No partisanship and no bias is the master's intention.

Eating and not being full … means that people did not understand Beichan's intention. That was Beichan's intention? It has no partisanship and no bias.

Walking further to approach … means also *discuss killing and vivifying* is also not right.

心聞: 有賞有罰者, 這僧意也. 無黨無偏者, 此師意也. 喫不飽云云者, 諸人不會北禪意也. 北禪意如何? 無黨無偏也. 轉步云云者, 又論殺活, 亦不是也.

Zhu'an Shigui raised this story, saying, "Assembly, you examine that clear-eyed lineage teacher and he will reveal a little (of his skills) in accordance with your endowment. Originally he is not the same as you! Present-day people only boast of knowledge and interpretation, and boast with bragging, and fight with others to sustain their own (position) and with words and sentences that seem to agree fully (with the original endowment) they are given the imprimatur by the elder teachers, do some stingy meritorious karma, where will you get to such a field (state)? I here do not cook the white ox on the bare ground for you to eat, and also have no time to steam a millet gruel and to boil a soup of wild vegetables to offer to you, and I will not join you alongside the stove in burning faggots in the fire. But I will accompany you in tranquil sitting. Allow me to teach you to depend on other people's gates and lean on others' doors, and speak with you a little about the Chan of the light of the eyes falling to the earth (in death) on the last day of the last month (of the year/your life).[484] Essentially, if each of you worries about your

[484] Literally "the thirtieth day of the last month," which was the last day of the year in the lunar

own life and is mindful of death, and manages the matter of being a monk, you will at the time of the last day of the year (life), before you have departed, avoid your arms and legs being in a flurry." He stood his staff upright once and said, "Do you understand? The gates of heaven and hell stand opposite each other, but even if you swing a mallet limit-less times and strike them they will not open."[485]

竹庵珪, 擧此話云, "大衆, 你看佗明眼宗師, 隨分露些子. 自是不同你! 今時人, 只管逞知逞解, 逞驢唇馬觜, 爭人負我, 以合頭相似語句, 印可老宿, 作薄福業, 那裏到得恁麼田地! 山僧這裏, 也不烹露地白牛與你喫, 也無工夫, 炊黍米飯, 煮野菜羹, 供養你, 也不共你, 向爐邊燒榾柮火. 伴你閑坐, 從教你諸人, 倚他人門, 傍他人戶, 却與你說些子臘月三十日, 眼光落地底禪. 且要, 諸人各自憂生念死, 辦出家事, 免見臘月三十日, 未有去處, 手脚忙亂." 以拄杖, 卓一下云, "還會麽? 天堂地獄門相對, 無限輪槌擊不開."

[Explanation]

Zhu'an: *If each of you worries about your own life and is mindful of death* means that will not be a hindrance to the present.

竹菴: 優生念死, 不礙今時也.

Jiean Peng raised this story, saying, "Beichan issued the law and so produced cunning;[486] while this monk grew in wisdom because he was

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calendar. The year is made to correspond with a lifetime and so expresses obliquely the last moment of your life as you approach death.

485 The same lines can be seen in a verse by Xuedu Chongxian: "The opportunity is presented in the sentence, coming right in front of you./ Śakra (Indra)'s eye hasn't a speck of dust in it./ The gates face each other east-west and north-south,/ But even if you swing a mallet limitless times and strike them they will not open." *Songgu lianzhu tongji* 20 (XZJ 115.245a10ff.).

486 "Issued the law and so produced cunning" are words of Dongzhong Shu of the Former Han dynasty. This means that although the laws were created to prevent evil deeds, situations of cunning appeared where people used this and committed evil and were not caught up in the web

imprisoned.[487] If you test them, both have errors. By cooking the white ox of the bare ground, Beichan could not escape provoking verbiage. If it were me (Nengren) I would not do so. I also would not cook the white ox of the bare ground and will only give you an iron bun[488] for the year-end banquet. If you can chew through it, all the flavors will be present and its aroma will full your mouth.[489] If you cannot chew through it you must pay attention to your teeth." Then he raised his fist upright and said, "What do you call this? Is there anyone who can speak? Try to come forth and speak. Is there, is there? Since there is no one I cannot avoid selling it myself and buying it myself. Ultimately what about it? Enjoying a lifetime, it is not something that you can use up.[490] Do you understand? If you do not understand, listen to a verse:

Bearing horns and wearing skin suddenly occurs,
Pulling a plough and dragging a spreader, not yet despondent.

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of the law. This hints at the expedient means used to transmit Beichan's original endowment after comprehending it. This corresponds to the words below of "provoking verbiage."

487 "Grew in wisdom because he was imprisoned" means that although a criminal is kept in prison, the result is that he rather fosters an erroneous wisdom that was the source of his crime. This means that the student is imprisoned by Beichan's key point and so discriminates.

488 An "iron bun," in the sense that it has no taste and cannot be chewed, is used as a metaphor for a barrier-gate difficult to pass through or for a tasteless huatou. "The Elder master Wuzu Fayan was solitary and steep (like a mountain) his whole life and rarely granted sanction, was as dry as dust, standing like a wall, only relying on one move (of the original endowment). He always said, 'It is just like sitting up on the Mt. Sumeru throne (and preaching). How could you steal the pointless words (of others) and play with slippery (words) to fool people?' He took that tasteless iron pastry and right in front lifted it up for students and had them chew on it." *Yuanwu Keqin chanshi yu* in *Xu guzunsu yuyao* 3 (XZJ 118.988a12ff.).

489 This is a metaphor for the correct views concerning all kinds of distinguished phenomena that you gain for the first time if you smash through a tasteless huatou.

490 For his whole life, wherever Judi was asked about something he only raised one finger. This was called "one-finger Chan" and was something he learned from his teacher Tianlong. The moment Judi was about to die he evaluated his own Chan as follows: "I have used it all my life yet I did not exhaust it." Jiean, in raising his fist and showing it, and saying what he did, had Judi in mind. See *Yuanwu yulu* 14 (T 1997.47.780b22) and *Dahui yulu* 5 (T 1998A.47.832c2).

Only when the skin is pierced and the bones exposed can you rest,
Do not grasp the core vehicle (of teaching)[491] and make a riddle of it."

介庵朋, 擧此話云,"北禪, 法出姦生; 這僧, 停囚長智. 檢點將來, 二俱有過. 北禪, 烹露地白牛, 未免惹辭. 若是能仁, 又且不然. 也不烹露地白牛, 只將箇鐵酸豏, 與諸人分歲. 若也咬嚼得破, 百味具足, 滿口馨香. 其或咬嚼不破, 也須照顧牙齒." 遂竪起拳云,"諸人喚這箇作什麽? 還有人道得麽? 試出來道看. 有麽有麽? 旣無, 能仁不免自賣自買去也. 畢竟如何? 一生受用不盡底. 會麽? 若也不會, 更聽一頌. '戴角披毛撞出來,牽犁拽把未心灰. 皮穿骨露方休歇, 不把宗乘作謎猜.'"

[Explanation]

Jiean: *Only give you an iron bun* … Below his raising of his fist (corresponds to the giving) of an iron bun.

Bearing horns and wearing skin … is not practicing among a different species.[492] Beichan's cooking (of the white ox is a matter) of having killed and this then (is a method of) returning to life. Just this fist is the white ox of the

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491 "Core vehicle" or "lineage vehicle" is the fundamental teaching, being the same as "core tenets."

492 "Practicing among a different species" indicates the bodhisattva practice that means one must live and spread the state of enlightenment among all sentient beings, even though you have eliminated all frustrations and escaped from transmigration. "Different species" indicate the categories of sentient beings that have not attained ultimate enlightenment. This Chan school thought that began with Nanquan Puyuan's "practicing among different species" was systematized in the Caodong lineage. "The second is the bodhisattva lives together with different species. First you (as a bodhisattva) enlighten yourself and after you enter into (the rounds of) birth and death of the different species and assist them. Once you have realized the result of nirvana, you do not abandon the species (of beings) in birth and death, but benefit yourself and benefit others. You vow that all sentient beings will become Buddha, and once they have all done so you will become Buddha. For this reason if the bodhisattva of great power does not first convert sentient beings there will be no basis for his own work to be completed. Therefore Nanquan said, 'First pass over to that side and know the existence (of the enlightenment to the original endowment) and then come to this side and put (that enlightenment) into practice.' 'The bodhisattva possesses the six pāramitā and myriad practices.' The doctrinal teachings say, 'If there is a single sentient being that is not saved, in the end I will not perfect correct awareness. My vow is boundless, sentient beings are boundless.' Such a vow is therefore named the bodhisattva living together with different species." *Chongbian Caoding wuwei,* "Four Types of

bare ground and also the iron bun. If all the flavors are fully present then the skins and horns are originally of themselves fully present. What is meant by the *core vehicle* is that of Beichan's (teaching).

介菴: 只將箇鐵酸豏云云者, 下竪起拳頭, 是鐵酸頭也. 戴角披毛云云者, 非異類中行. 北禪烹則殺却, 此則還活. 只這拳頭, 是路地白牛也, 亦鐵酸豏. 百味具足, 則皮角本自具足也.所謂宗乘, 北禪底也.

Different Species" (XZJ 111.263b18ff.). "If it is not for worn-out and filthy clothes, there is no way to see expensive robes; if not for the domestic cat there is no way to see the frightening (beings). The Buddha and patriarchs practicing among different species is what is meant by entering into the realm of sentient beings. Only by being in the mud of frustrations can one produce the mind of *anuttarasamyaksambodhi.*" *Caodong wuwei xianjue,* "Baojing sanmei xuanyi" (XZJ 111.260a11ff.).

Case 1378.

Huijue's "Zhezhong"

慧覺浙中

[Old case]

Reverend Huijue Guangzhao of Mt. Langye in Chuzhou asked (Fahua) Quanju, "Where have you just come from?" Quanju said, "Zhezhong." The master said, "Did you come by boat or on land?" Quanju said, "By boat." The master said, "Where is the boat?" Quanju said, "The boat is beneath my feet." The master said, "How will you speak a sentence unrelated to (boat) stages or roads?" Quanju said, "Trumped-up elders are (as numerous) like hemp and like millet." He shook his sleeves and left. The master then asked an attendant, "Who was that monk?" The attendant said, "The Person of the Way Ju."[493] The master then followed him to the guest hall[494] and asked him, "Aren't you Uncle[495] (Quan)ju? Do not be offended by my being rude to you just now." Quanju then shouted and also asked, "Elder, when did you arrive at Fenyang('s place)?"[496] The master said, "At such a time." Quanju said, "When I was in Zhezhong I had already heard your name, but originally your view being just like this, how did you gain a name that made a noise in

493 "Person of the Way Ju." Ju indicates Quanju. Person of the Way (*Daozhe*) has the meaning of a person who practices the Buddhist Way and so is the same as *Daoren*. They are attached to the Dharma name.

494 "Guest hall" or the "dormitory of passing to the morning" is a dormitory where guest monks could stay for a short period.

495 "Uncle" is an uncle in the Dharma genealogy.

496 Indicates the place of Fenyang Shanzhao who was the teacher of both these Chan masters.

the world?" The master then bowed and said, "I have sinned."

滁州瑯琊山, 慧覺廣照和尙, 問擧和尙, "近離甚處?" 擧云, "浙中." 師云, "船來? 陸來?" 擧云, "船來." 師云, "船在甚處?" 擧云, "船在步下." 師云, "不涉程途一句, 作麽生道?" 擧云, "杜撰長老, 如麻似粟." 拂袖便行. 師卻問侍者, "這僧是何人?" 侍者云, "擧道者." 師遂去, 旦過堂見問, "莫便是擧師叔麽? 莫怪某甲適來相觸忤." 擧便喝, 復問, "長老何時到汾陽?" 師云, "恁時." 擧云, "我在浙中, 早聞你名, 元來見解秖如此, 何得名喧宇宙?" 師乃作禮曰, "慧覺罪過."

[Explanation of the gongan]

As a guest, Langye was a guest from start to finish; as a host, Reverend Quanju was a host from start to finish.[497]

Trumped-up (duxuan): The *Xianlan*[498] writes, "The Han-dynasty man Du Mo[499] was famous. In the Huangyou era[500] the world titled him the Maestro of Song.[501] When he put song (tune) to his poetry he often was deceptive to have people marvel at it. Therefore the people called creating language without standards as Du's composition (*duxuan*)."[502] *Jue,* pronunciation initial *gu* and final *xue,* to falsify.

497 This is the first sentence of Dahui Zonggao's raising of this topic below. In the state that clearly distinguishes the standpoints of the guest and host, this is a Chan method of showing their Chan ability to each other.

498 *Xianlan* is an abbreviation for *Dunzhai Xianlan* by Fan Zhengmin.

499 "Du Mo," here Mo is an error for Mu.

500 This is the reign era of Emperor Renzong (1049–1054), fourth emperor of Northern Song.

501 "Maestro of Song." In the Song dynasty, three people, Ouyang Xiu, Shi Yannian and Du Mu all stood out for some excellence and in the sense that they were the three peoples as heroes representing the age, and so they were called the Three Maestros. Ouyang Xiu was the maestro of prose, Shi Yannian was the maestro of poetry, and Du Mu was the maestro of song.

502 Meaning to compose arbitrarily like Du Mu. "Du Mu made poems, most of which did not conform to the rules (of versification). Therefore it was said when matters did not conform to convention they were Du compositions (*duxuan*)." *Yeke congshu.*

瑯琊, 賓則始終賓; 擧和尙, 主則始終主也. 杜撰者, 閑覽云, "漢人杜嘿有名, 皇祐間世號歌豪. 其爲歌詩, 多譎誕險怪之,故俗謂造語無準者, 爲杜撰." 譎, 古穴切, 詐也.

Haiyin Chaoxin's verse

The old fisherman unconcernedly drifted east and west,
His reed flute blown horizontally, but not in harmony.
The night was quiet, the moon bright, and the fish did not bite,
His skiff laid up in Wuling Creek.[503]

> 海印信頌, "漁翁蕭灑任東西, 蘆管橫吹和不齊. 夜靜月明魚不食, 扁舟臥入武陵溪."

[Explanation]
Haiyin: The old fisherman is Person of the Way Ju.

海印: 漁翁擧道者也.

Yunmen (Dahui) Zonggao's verse

Stealing away the black dragon's pearl[504] he returns,
The small capacity demons are all suspicious.
Lifting it up and throwing it into the surging waves,
He lets loose his hands and they all go back home.

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503 "Wuling Creek" is the same as Wuling Spring. See Tao Yuanming (365–427), *Taohua yuan ji* (Peach Blossom Spring).

504 "The pearl of the black dragon" is a pearl that sits below that dragon's chin. Like the "jade of Bian (He)" it indicates something valuable and difficult to obtain, See volume 1 notes 370.

雲門杲頌,"奪得驪珠卽便回, 小根魔子盡疑猜. 拈來拋向洪波裏, 撒手大家歸去來."

Zhu'an Shigui's verse[505]

On the public highway there is nobody, he walks alone.[506]
Both of them are publicly certified, this being very distinct.
On the roadside there are private salt-traders[507] selling clandestinely,
Crouching in the grass, so they pass their lives.

竹庵珪頌,"官路無人獨自行, 兩家公驗甚分明. 路傍偸販私鹽客, 草裏蹲身過一生."

Yunmen (Dahui) Zonggao raised this story, saying, "As a guest he was a guest from start to finish, and as a host was a host from start to finish. The two great beings[508] met frankly and the (standpoints) of the host and guest were exchanged, and then and there shed light on the core marrow of Linji.[509] If you do not thoroughly realize the means of improvement and possess the

505 Lines one and two show the news/facts exchanged freely from the standpoints of the two Chan masters; lines three and four lampoon the two Chan masters as pseudo-Chan masters who only demonstrate the obscured realization that cannot recognize anything despite pondering this and that while in the grass of frustrations and false thoughts.

506 This is a line that shows faithfully the appearance of the two Chan masters from their own standpoints that do not accept intervention from anybody.

507 In China in the past salt was a government monopoly and people were prohibited from trading in it. Therefore, with the exception of the licensed traders, this was a secret trade and so this is a metaphor meaning that only these two people knew what was going on and others did not.

508 "Great beings" or bodhisattvas, see volume 1 note 493.

509 Linji had a Chan Dharma of the four guests and hosts that reveal the tenets via the concepts of the guest and host. It means that that the two Chan masters actualized this appropriately. Also, Linji not only presented a Chan Dharma that showed this faithfully and put down roots in the standpoints

correct eye that goes beyond ordinary thought, you will not avoid making calculations of gain and loss.[510] Someone said, 'Mr. Ju[511] previously replied to each (word) based on reality. Langye's last (words)[512] must not be thought a principle of the Buddha dharma, for they are an arbitrary composition.' Someone said, 'Langye in his mind was deluded by the arbitrary composition spoken by Mr. Ju and at that time he put down his weapons and removed his armor (surrendered) and subsequently detained Mr. Ju, planning to resolve (his doubts about) this matter (of the original endowment), which is called to sit put in investigation.[513] One dog barks at nothing and a thousand shaggy dogs fight as if (there was) food.[514] Since those who depend on controlling

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of the host and guest respectively, but also a Chan Dharma in which the host and guests could freely trade places. "One time Magu (Baoche) came forth and asked, 'The Great Compassionate One (Guanyin) has a thousand hands and a thousand eyes. Which is the correct eye?' The master said, 'The Great Compassionate One has a thousand hands and a thousand eyes. Which is the correct eye? Quickly speak, quickly speak!' Magu pulled the master off his chair and Magu sat on it. The master approached him and said, 'How are you?' Magu hesitated and the master also pulled Magu from his seat and sat on it. Magu then left and the master descended from the seat." *Linji yulu* (T 1985.47.496c5ff.), Sasaki and Kirchner, *Linji,* p. 128.

510 Next is an example of mistakenly discriminating that Huijue was defeated and Quanju won.

511 Mr. Ju is Quanju and Mr. is a title of respect.

512 This is the question that asked, "How will you speak a sentence unrelated to (traveling by boat) stage or road?"

513 "Sit put in investigation." According to Mujaku's *Zenrinshokisen,* this is defined as the assembly gathering in the monk hall and sitting in meditation in order to calm the mind before having the evening consultation in which the monks meet the abbot, hear his Dharma talk and have a dialogue. Next he quoted this line by Dahui, which although it has the meaning of "staying in one place and investigating Chan." Mujaku quoted these words of Dahui as "a vulgar theory of those without appreciation," showing that these words do not have sufficient basis. "Also, not traveling around and investigating Chan is called sitting put in investigation..(quote of Dahui)…I say that this means not leaving the place where you are living and staying (temporarily) to investigate Chan there. So Dahui has raised a vulgar theory and therefore this meaning is not adopted here." *Zenrinshokisen* 9 "Entry on Sitting Put in Investigation."

514 Meaning to merely follow the errors of others. See volume 1 note 648. Although the *nao* of the original text means a monkey, it seems to be an error for *nao,* a shaggy or wild dog. "A thousand

the Dharma have an eye of wisdom that is not clear and begin by venerating the doctrinal teachings, they mislead and confuse later people. In particular, they do not know that (what) these two great beings encourage was like the sun and moon hanging in the sky, (they are like) dragons and elephants (who) trample and tread, which is definitely what those lame donkeys or blind persons would do. Again, how can a frog in a well or a fruit-fly know of the vast expanse of the universe? In my room I once raised this story and asked a student, 'Do you approve of these words of Langye[515] or not?' He said, 'I do not approve.' 'Why don't you approve?' 'You must not make a principle of the Buddha dharma.' I further raised (the topic of) Yunmen (Wenyan) asking Dongshan (Shouchu), 'Where have you just come from?' 'From Chadu (in Jiangxi).' 'Where did you spend the summer retreat?' 'At Baoci (monastery) in Hunan.' 'When did you leave there?' 'On the twenty-fifth of the eighth month.' Yunmen said, 'I will apply[516] sixty blows[517] to you.' (I asked), 'Do you approve of these words of Yunmen or not?' 'I approve.' 'Why do you approve?' 'Yunmen had no principles of the Buddha dharma.' I said, 'The masters' questions were the same and the students' answers were no different. Why do you approve of one and not approve of the other?' The student was stuck in thought so I repeatedly struck him with my staff as he went out, then I called to the monk, 'Come! Come!' When that monk turned his head I said, 'If you understand why you were struck and you implicate me in it, you are still a blind fellow' That monk then bowed, saying, 'Today I now know that Langye and Mr. Ju were not to be fathomed by ordinary thought.' I said, 'You

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shaggy dogs fight as if there is food [*Nao* 猱 should be written 獳, pronunciation *nie,* a bad dog with long hair. *Nao* is a macaque, which is not the meaning. *Yai* is pronounced *yai,* which is a dog fight]." *Jingde chuandeng lu* 13 (T 2076.51.303a29).

515 This is the question asked at the end.

516 "Apply" can also be interpreted in the sense of "although you have committed an error worth sixty blows, I will release you from them." 放 has the two meanings of "enforcement" or "release/permit," and both interpretations are possible.

517 Each time (*dun*) is twenty blows, in total sixty blows struck in punishment.

examine that blind fellow's negligence.' Then I again hit him and shouted at him to get out."

雲門杲, 擧此話云,"賓則始終賓, 主則始終主. 二大士驀箚相逢, 主賓互換, 直下發明臨際心髓. 苟非徹證向上巴鼻, 具出常情正眼, 未免作得失論量. 或者道,'擧公前來一一據實秖對. 瑯琊末後, 不合作佛法道理, 是杜撰處.' 或者道,'瑯琊,被擧公道个杜撰, 心中疑惑, 卽時倒戈卸甲, 遂挽留擧公, 咨決此事, 謂之坐參.' 一犬吠虛, 千猱啀實. 蓋由主法者智眼不明, 濫觴宗教, 疑誤後人. 殊不知, 二大士激揚, 若日月麗天, 龍象蹴踏, 決非跛驢盲者之事. 井蛙醯雞, 又焉知宇宙之寬廣耶? 余嘗室中, 擧此話, 問學者,'你還肯瑯琊此語否?' 曰,'不肯.' '何故不肯?' 曰,'不合作佛法道理.' 余復擧, 雲門問洞山,'近離甚處?' 曰,'査渡.' '夏在甚處?' 曰,'湖南報慈.' '幾時離彼?' 曰,'八月二十五.' 門云,'放你三頓棒.' '你還肯雲門此語否?' 曰,'肯.' '肯者云何?' 曰,'雲門, 無佛法道理.' 余曰,'師家, 問處一般; 學者, 答處無異, 你爲什麽, 肯一不肯一?' 學者佇思, 余連棒打出, 復召其僧,'且來, 且來!' 其僧回首, 余曰,'你若作棒會, 帶累我, 也是箇瞎漢.' 其僧便禮拜曰,'今日方知瑯琊與擧公, 非常情可測.' 予曰,'你看者瞎漢亂統.' 又打喝出." <云云>

[Explanation]

Yunmen: *As a guest he was a guest from start to finish* indicates Langye; *As a host was a host from start to finish* indicates person of the Way Ju. The following long passage clarifies this meaning.

雲門: 賓則始終賓者, 瑯琊者也; 主則始終主者, 擧道者也.向下文長, 明此義也.

Case 1379.

Langye's "Pristine"

瑯琊清淨

[Old case]

Because chief monk Changshui asked, "If (things) are originally pristine, why unexpectedly are mountains, rivers and the great earth produced?"[518] Langye raised his voice, saying, "If (things) are originally pristine, why unexpectedly are the mountains, rivers and the great earth produced?"[519] At these words Changshui was greatly enlightened.

琅琊, 因長水座主問, "清淨本然, 云何忽生山河大地?" 師抗聲云, "清淨本然, 云何忽生山河大地?" 主於言下大悟.

[Explanation of the gongan]

The *Lengyan jing*[520] says, "Purṇa said to the Buddha, 'World Honored One, if all the (six) faculties, (six) sense-data, (five) skandhas, (twelve) āyatanas and (eighteen) dhatu of the worlds are the pristine original thusness of the

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518 This is a sentence appearing in *Lengyan jing* 4. In the ten-fascicle commentary written by Changshui Zixuan he asked questions with the point of why, if originally it was pristine and inactive with no change, not stained anywhere, was there the production of differentiated phenomena that are active and change with life and death. This is presented in the *seolhwa.*

519 *Congrong lu* case 100, "Comment" (T 2004.48.291c10). According to this comment, which concerns the same two Chan masters, "when deluded, the three realms exist," was made in reply to Changshui's question. For the reply to Langye's words, the comment was, "after enlightenment, every direction is empty."

520 The following is the content of *Lengyan jing* 4 (T 945.19.119c15–120a3).

tathāgatagarbha, why are they unexpectedly produced? Do all the attributes of the compounded, while flowing onwards in sequences, end up returning to their start.' The Buddha said to Purṇa, 'It is as you say, the pristine originally thus are unexpectedly produced.'" Langye may be thought of as blowing the fire in accordance with (the direction of) the wind, as borrowing (someone else's) hands to make a fist.[521]

At these words he was greatly enlightened. How do you understand this? Is it not that even though specks of gold are valuable, if they fall into your eyes they will become cataracts/grit.[522] He is enlightened to nothing to be enlightened to.

楞嚴, "富樓那白佛言, '世尊, 若諸世間, 一切根塵陰處界等, 皆如來藏清淨本然, 云何忽生云云? 諸有爲相, 次第遷流, 終而復始.' 佛言富樓那, '如汝所說, 清淨云云.' 瑯琊, 可謂因風吹火, 借手行拳. 言下大悟者, 作麽生會? 莫是金屑雖貴, 落眼成翳麽? 悟無所悟也.

521 Meaning that he managed things without exerting his strength, being in accordance with the conditions of that time. This means that he responded with the method that borrowed the question the interlocutor asked and handed it back as is, not making any separate expedient means. This is an interpretation based from Fojian Huiqin's verse.

522 Meaning that if you are attached even to valuable words that lead to enlightenment itself, instead they will become obstacles to seeing the truth. "One day Councilor Wang visited the master and together they looked in front of the monks' hall. He asked, 'Do the monks of this hall read sutras?' The master said, 'They do not read sutras.' The councilor said, 'Do they learn meditation?' The master said, 'They do not learn meditation.' The councilor said, 'As they do not read sutras and do not learn meditation, then ultimately what do they do?' The master said, 'I certainly make them become Buddhas and be patriarchs.' The councilor said, 'Although gold specks are valuable, if they fall in the eyes they become cataracts, so what would you do then?' The master said, 'I had thought you were a vulgar fellow.'" *Linji yulu* (T 1985.47.503c26ff.). See Sasaki and Kirchner, *Linji,* p. 301. "He also asked, 'Although filth is not to be kept in mind, should there be no thought of purity?' The master said, 'It is just like there should not be a single thing on a person's eyeball. Even though gold specks are treasures, in the eye they become a disease.'" *Jingde chuandeng lu* 7, "Biography of Chan master Weikuan" (T 2076.51.255b2–3).

Jingyan Shousui's verse

If the light is not obstructed the substance will be completely displayed,
But if you advance a step, just then you will need to calculate.
Beauty and ugliness are only due to an encounter with an old mirror,
And if you turn your head your face will be filled with shame.

淨嚴遂頌, "當明不犯體全彰, 進步剛然要論量. 妍醜只因逢古鏡, 迴頭滿面負慚惶."

[Explanation]

Jingyan: *The light* is the mountains, rivers and great earth. *The substance* is the originally thus substance.

Beauty and ugliness are only due … is that when the chief monk was enlightened he knew the matters (errors) of the past days and so he was not a little ashamed.

淨嚴: 明則山河大地也, 體則本然軆也. 妍醜只因云云者, 座主悟處, 方知昔日事, 慚惶不少也.

Tiantong Zhengjue's verse

Seeing that it exists and does not exist,[523]
If you turn it up it is your hand, if you turn it over it is your hand.[524]

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[523] "Seeing that it exists and does not exist, that existing is of itself decayed; seeing it as strange and as not strange, that strangeness is of itself destroyed." *Congrong lu* case 100, "Evaluation" (T 2004.48.292a10).

[524] In case 100 in the *Congrong lu,* the evaluation of this line quotes Nāgārjuna's theory. "All dharmas exist because of all causes and conditions; all dharmas do not exist because of all causes and conditions. This is turning it up and it is your hand, and turning it over it is still your hand." (T 2004.48.292a11). This is followed by the explanation that "all functions, seeing, hearing, feeling and knowing, are the cause of birth and death, and also are the foundation of deliverance."

The persons (living) on Mt. Langye!
Do not fall in behind Gautama.

天童覺頌, "見有不有, 翻手覆手. 琅琊山裏人! 不落瞿曇後."

Fojian Huiqiu's verse

Blowing the fire in accord with the wind (direction), being marvelous in vain,
Borrowing (another's) hand to form a fist is not enough.[525]
The pristine originally thus is random speech,
Which suddenly produces the great earth and mountains and rivers.

佛鑑懃頌, "因風吹火徒爲妙, 借手行拳未足多. 淸淨本然隨口道, 忽生大地與山河."

Yuanwu Keqin's verse

If we are insulting each other,[526] I will forgive you butting in,
If we are spitting at each other, I will forgive you splashing me with water.
If a dust particle is raised, the great earth is enclosed with it;
If a flower blooms, the world arises.
Although you have escaped from a single mold, there is no merit or honor,
But in a sentence you push open the great donation door.

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525 This method is evaluated in *Congrong lu* case 100, "Evaluation" (T 2004.48.292a5) as, "Riding the bandit's horse to chase bandit, stealing away the bandit's spear to kill the bandit."

526 In *Yuanwu yulu* 19 (T 1997.47.801b20), in both lines following 饒 there is the second person爾. To meet the requirements of the word number per line it seems to have been omitted.

圜悟勤頌, "相罵饒接觜, 相唾饒潑水. 塵擧大地收, 花開世界起. 一模脫出絶功勳, 句裏挨開大施門."

Haiyin Chaoxin added the comment: "The first one to go not arrive, the last to go has passed too far."[527]

海印信拈, "先行不到, 末後大過."

[Explanation]
Haiyin: *The first one to go did not arrive* refers to the chief monk. *The last to go has passed too far* refers to Langye.

海印: 先行不到者, 座主也. 末後太過者, 瑯琊也.

Baiyun (Wuzu) Fayan added the comment, "Although gold specks are valuable, if they fall in your eyes they become cataracts."[528]

白雲演拈, "金屑雖貴, 落眼成翳."

[Explanation]
Baiyun: *The pristine originally thus* are the *gold specks*. *If they are in your eyes they form cataracts* is what Langye said because *the last to go has passed too far.*

白雲: 淸淨本然處, 金屑也. 著眼則成瞖, 瑯琊道得處, 末後太過故也.

Xinwen Tanben ascended the hall and raised this story, saying, "The Venerable (Purṇa) asked thus and Langye added a comment thus. Did they know the mountains, rivers and great earth or not? Now say, where is the eternal eye (of appreciation that is a model) for people? Those who

[527] One was insufficient, the other one had gone too far. See volume 1 note 64.

[528] See note 522.

have already passed through the barrier please try to distinguish it" [This records the raising (of the topic) that in the Lengyan assembly, Purṇa asked the Buddha, "Why does the pristine originally thus suddenly produce the mountains, rivers and great earth and the attributes of the compounded?" and Langye Huijue's added comment, "Why does the pristine originally thus suddenly produce the mountains, rivers and great earth and the attributes of the compounded?"]

心聞賁, 上堂, 擧此話云, "尊者恁麼問, 瑯琊恁麼拈. 還曾識得山河大地也未? 且道! 萬年爲人眼, 在什麽處? 已過關者,試請辨看."<此錄擧, 楞嚴會上, 富樓那問佛, '清淨本然, 云何忽生山河大地, 諸有爲相?' 琅琊覺拈云, '清淨本然, 云何忽生山何大地, 諸有爲相?'>

[Explanation]

Xinwen: *Did they know the* … means it seems as if they were divorced from and beyond the mountains, rivers and great earth, and were separately indicating the pristine originally thus (but were not).

Where is the eternal eye for people … also means there were no mountains, rivers and great earth indicated.

心聞: 還曾識得云云者, 似離却山河大地外, 別指清淨本然也.萬年爲人云云者, 亦無指出底山河大地也.

Songyuan ascended the hall and raised this story, saying, "Do you realize that the days are long and the nights are short? The blue sky is again the blue sky, so smash apart (the obstacles that are) in front of the skull.[529] While

[529] Here 打破 is the same as 打失 and means to smash apart any hindrances and to know the heart of the question, it does not mean to forget. "Skull" is a metaphor for useless discriminative consciousness." "(In) the eastern village (on New Year's Eve) the bamboo (crackers) explode with a big bang and all the people of the great earth smash apart the skull." *Shitian Faxun yulu* 3 (XZJ 122.45a14).

you are watching the days pass by,[530] how do you teach people to lessen the years?"[531]

松源, 上堂, 擧此話云, "日長夜短, 諸人還省麽? 青天復青天, 打失髑髏前! 看看日又過, 爭教人少年?"

[Explanation]

Songyuan: *The days are long and the nights are short* is that the causation according to the time is all attributes of the compounded.

The blue sky is the question of the chief monk, and *again the blue sky* is Langye's reply.

Smash apart … in front of the skull is to be done because discriminating thought has yet to be eliminated.

While you are watching … means that there is still a (pointless) flow (of time). You must understand the attributes of the compounded.

松源: 日長夜短者, 時節因緣, 諸有爲相也. 青天則座主問, 復青天則瑯琊答也. 打失髑髏前者, 情識未斷也. 看看云云者, 還是流注也. 當諸有爲相薦取, 始得.

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530 In *Gulin Qingmou yulu* 2 (XZJ 123.432b18) it becomes "(I am) not aware that day has again become night."

531 If time passes fleetingly a decisive change will not occur spontaneously.

Case 1412.

Baiyun's "Other People"

白雲他人

[Old case]
Baiyun Shouduan's verse was:

I do not dwell where other people dwell,
I do not go where other people go.
It is not that I find it hard to be with other people,
It is all (due) to needing the distinction between lay and monkhood to be clear.

白雲頌曰, "他人住處我不住, 他人行處我不行. 不是與人難共聚, 大都緇素要分明."

[Explanation of the gongan]
This story does not fall into (self-)realization or converting (others).

此話, 證化不落.

Zhu'an Shigui raised this story, rubbed his (shaven) head with his hand and said, "Have I become a monk?"

竹菴珪, 擧此話, 以手摩頭云, "出家也未?"

[Explanation]

Zhu'an: Although this is the state of not falling into (self-)realization or the conversion (of others), it is because the lay atmosphere has yet to be removed.

竹菴: 證化不落處, 俗氣也未除故.

Yunmen (Dahui) Zonggao raised this story while instructing the assembly, shouted, and said, "There is still this (person's speaking like this)! I would not do so. 'I will dwell where others dwell, and I also will go where others go. One moment happy, the next moment angry,[532] there is no principle to understand. At midnight in Silla the sun is shining.'[533] Now say, how far apart is (my verse) from (the verse) of the ancients? Try to get the point."

雲門杲, 示衆, 擧此話, 喝一喝云, "猶有這个在! 雲門卽不然. '他人住處我亦住, 他人行處我亦行. 瞥喜瞥嗔無理會. 新羅夜半日頭明.' 且道! 與古人相去多少? 試定當看."

[Explanation]
Yunmen: "He shouted once."

雲門: 喝一喝云云也.

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532 "One moment happy, the next moment angry." In the sense of "seemingly happy, then immediately becoming angry," happiness and anger are representative of completely different functions that express the lively Chan style that is freely employed in accord with the circumstances presented. Qiuyi Cong discussed the words of Nanyuan Huiyong as follows, " 'What is the true person of no rank?' The master said, 'One moment happy, one moment angry.' " *Wudeng quanshu* 69, "Entry on Jude Hongli" (XZJ 141.449a15). "In the past a monk asked Nanyuan, 'What about when the dragon jumps over the rivers and lakes?' Nanyuan said, 'One moment happy, one moment angry.' " *Wudeng quanshe* 98, "Entry on Qiuyi Cong" (XZJ 141.924b18).

533 This sentence appears in *Zhenjing Kewen chanshi yu* in *Xu guzunsu yuyao* 2 (XZJ 118.935b13).

Case 1415.

Wuzu's "Five Contrary Crimes"[534]

五祖五逆

[Old case]
Because a monk asked, "What is the matter (of original endowment) of Linji's school?" Wuzu (Fayan) said, "(Persons who commit) the five contrary crimes[535] hear thunder." [536]

五祖因僧問, "如何是臨際下事?" 師云, "五逆聞雷."

[534] This is a gongan that takes as its topic the ordinary attachment that thinks there is a reality in accord with the discriminations that bind one, and in respect of Linji's shout that produces fear of detection by a criminal on hearing the sound of thunder as if that was a sound that was going to punish him.

[535] The "five contrary crimes" are the five deadly sins. If you commit these crimes, no matter whether man or woman, you will incur the retribution of falling into the hell of no interval (in suffering). These crimes are generally divided into those of the Lesser Vehicle and Mahayana. The Lesser Vehicle's five contrary crimes are: 1) parricide, 2) matricide, 3) killing an arhat, 4) intentionally spilling the blood of a Buddha, and 5) destroying the harmony of the Sangha. Numbers 1 and 2 are the abandonment of the field of (repayment of) grace; 3, 4, and 5 are the destruction of the field of merit. The Mahayana five contrary crimes are 1) destroying stupas and monasteries or burning sutras and Buddha statues, 2) slandering the Dharma (teachings) of the śravaka, pratyekabuddha and bodhisattva or demeaning the holy teaching, 3) abusing or using a monk, 4) violating any of the five contrary crimes of the Lesser Vehice, and 5) not believing in the principle of causation and so commit the ten non-good deeds.

[536] A metaphor for Linji's shout.

[Explanation of the gongan]

(Persons who commit) the five contrary crimes hear thunder, (being afraid that it heralds a coming punishment) lose courage and lose their soul.[537]

五逆聞雷者, 喪膽亡魂也.

Yunmen (Dahui) Zonggao's verse

Violators of the five contrary crimes hear thunder,
(Like) Zeng Can and Yan Hui.[538]
A single bean
Explodes out of cold ashes.[539]

雲門杲頌, "五逆聞雷, 曾參顏回. 一粒豆子, 爆出冷灰."

[Explanation]

Yunmen: *Zeng Can and Yan Hui* (are representatives of) the offering up of filial piety and of righteousness with a cautious mind (politely) and not

537 The metaphor of thunder for the shout is the interpretation of this text. An identical expression is found in the words of Yuanwu Keqin, a disciple of Wuzu Fayan: " Do you know that shout (Mazu directed at Baizhang)? It was like hearing the rumbling of thunder; the hearer loses courage and loses their spirit." *Yuanwu yulu* 16 (T 1997.47.789a5). This is the same as "a thief's mind is uneasy."

538 Zeng Can and Yan Hui were chief disciples of Confucius who excelled at the practice of virtue. Yan Hui lived in a pure poverty of "a single dish of food and a single gourd of drink" and was Confucius' most trusted pupil, but he predeceased Confucius. Zeng Can was considered the successor to the Way of Confucius. According to the Confucian theory of orthodox lineage, the Way of Confucius went through three generations: Zeng Can, Zi Si and Mencius.

539 This is the enlightenment that arises from the cold state where the flames of conceptions have gone completely cold. Dahui Zonggao elsewhere provided the following sense: "Simply look at the mind's thoughts that have been extinguished. Being extinguished in every way, suddenly from the cold ashes a single bean explodes outside of the stove. (If you are awakened like this) you are person who has nothing more to do." *Zongmen wuku* (T 1998B.47.955c10); see also *Jingde chuandeng lu* 20 (T 2076.51.361c28).

being willful.

A single bean … means you must not move pointlessly, which is also an alarming event.[540]

雲門: 曾參顏回者, 小心奉孝義, 不放逸也. 一粒豆子云云者, 動誕不得也, 又一場禍事也. 竹庵頌, 同此.

Zhu'an Shigui's verse

Up to now the violators of the five contrary sins fear the sound of thunder,
And this is not like a tiger looking at a water-wheel.
On the summit of a lone peak, if you want to go together,
Then return and sit together (at the busy) cross-roads.

竹庵珪頌, "從來五逆怕聞雷, 不似大蟲看水磨. 孤峯頂上要同行, 十字街頭還共坐."

540 See Sasaki and Kirchner, *Linji,* pp. 137–138, where it is translated "Heavens." It means something surprising or alarming. *Shoroku zokugokai,* edited by Yoshizawa Katsuhiro (Kyoto: Zenbunka kenkyūsho, 1999), p. 77, "A great event!"

Case 1418.
Wuzu's Pronunciation Gloss
五祖切脚

[Old case]

Because a monk asked, "As an ancient virtuoso said, 'The teachings of the entire great pitaka (canon) are a pronunciation gloss,' I wonder what word it glossed?" Wuzu Fayan said, "Prajñā."[541]

五祖因僧問, "古德道, '一大藏教是箇切脚.' 未審切箇什麽字?" 師云, "鉢囉娘!"

[Explanation of the gongan]

The teachings of the entire great pitaka are a pronunciation gloss: If the teachings of the entire great pitaka only preach this (matter of the original endowment) then the entire great pitaka is only a footnote gloss (*chu-gak*) to this matter (of the original endowment).

Prajñā is a one-word mantra.[542] A commentary on the glossing of characters[543] says, "Ordinary dictionaries have the single character itself

541 This refers to the Chinese method of glossing the pronunciation of one character by combining the initial sound of one character with the final sound of another character. For a discussion of this passage and the technical aspects, see Yoshikawa, ed., *Shoroku zokugokai,* pp. 364–365. "Prajñā" here is given in Chinese transliteration, *boluoniang,* with *boluo* being *pra* and *niang* equaling *jñā.* See *Dabanruo jing* 600, "The core mantra of prajñā is the mother of Buddhas." (T 220.7.1110b2). Here it is shown as a tasteless huatou.

542 See volume 1 note 938.

543 This appears to be a book title, not identified. I suspect the quote continues to the end of the passage.

(*won-ja gak*) and the gloss on its pronunciation. The single character itself is to say where the character originally came from; the pronunciation gloss is a pronunciation by division (of initials and finals). This gloss (*gak*) is the same as the gloss of footnote gloss, which is what a commentary on ordinary writing (?) says. Because they all divide (the characters) and create glossed books they are called footnote glosses or gloss notes, and also clarifying commentary (?)."[544]

一大藏教是箇切脚者, 如一大藏教, 只說這箇, 則一大藏教, 只是這箇事之切脚注脚也. 鉢囉娘者, 一道眞言也. 切脚箋曰, 凡字書, 有元字脚切字脚. 元字脚, 謂字元所出也; 切字脚, 謂切音. 爾脚與注脚之脚同, 凡書註云. 皆歧分而作脚書之故, 云注脚, 或云脚注, 又云測注.

Reverend Kongsou's verse

The elder of East Mountain[545]
Was being stupid and being foolish.
As soon as he opened his stinking mouth,
You will see it as hometown talk.[546]

空叟和尙頌, "東山老漢, 放癡放憨, 纔開臭口, 便見鄉談."

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544 Although some of this technical language is unclear, the *Shoroku zokugokai*'s explanations help. It suggests that the single character itself 元字脚 is the form of the character or its overall name or sound, and cites a number of Buddhist and lay sources, pp. 283–284. Although *gak* here is given as gloss, some commentaries suggest that the first character of the pair used to produce the pronunciation was *jeol* and the second character was *gak,* p. 365.

545 "East Mountain" or Dongshan is another name for Mt. Pingmao, which is to the east of Huangmei county in Qizhou. This also indicates Fayan who lived there.

546 "Hometown talk" is words mentioning the origin. Meaning that bears the ultimate news in Fayan's word, "Prajñā."

[Explanation]
Kongsou: His standpoint is clearly shown.

空叟: 立處現露也.

Yuanwu Keqin added the comment: "As swift as a clap of thunder which allows no time to cover the ears."[547]

圜悟勤拈云, "迅雷不及掩耳."

[Explanation]
Yuanwu: The marvelous tenet is rapid.

圜悟: 妙旨迅速也.

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547 "As swift as a clap of thunder which allows no time to cover the ears" means there is no place for thinking or considering a counter measure. It reveals the attribute of the sound "Prajñā."

Case 1429.

Dashi's "Empty Hand"

大士空手

[Old case]

Fu Dashi's verse

Empty-handed I carry a hoe,
Walking on foot I ride a water buffalo.
People cross over the bridge,
The bridge flows, the water does not flow.

傅大士頌,"空手把鋤頭, 步行騎水牛. 人從橋上過, 橋流水不流."

Zhigong's verse

The Dharma-body's lack of attributes is being empty-handed.
The material body following from existence is carrying the hoe.
If you know the intention of walking to and fro,
The true (mind) turned in accord with false (thoughts) is called the buffalo.
The true mind is compared to water, the water always calm,
The false substance is the bridge; the bridge itself is the flow.
The true mind does not move, only the body moves,
Which is exactly the bridge flowing; the water does not flow.

誌公頌, "法身無相爲空手, 色身從有把鋤頭. 若識步行來往意, 眞隨妄轉名爲牛. 眞心喻水水常寂, 妄體爲橋橋自流. 眞心不動唯身動, 正是橋流水不流."

[Explanation]

Zhigong's verse is the ocean of wisdom has no (set) nature; it is due to awareness and falsity that one becomes an ordinary person,[548] so this sings of the gate that follows the flow (of phenomena).

誌公頌則, 智海無性, 因覺妄而成凡, 以隨流門頌之也.

Sida's verse

A kṣana is impermanent, which is to be empty-handed,
In order to remove frustrations he carries a hoe.
The joint cultivation of samādhi and prajñā means walking on foot.
Not being divorced from the Dharma-realm is riding the white ox.
The six crossings (pāramitā) are the bridge, which is leading the ox across,
All actions are impermanent, which is the bridge's flow.
The Dharma-nature pristine is just like the water,
Originally calm and quiet, the water does not flow.

思大頌, "刹那無常卽空手, 爲除煩惱把鋤頭. 定慧雙修步行意, 不離法界騎白牛. 六度爲橋牽牛過, 諸行無常是橋流. 法性淸淨猶如水, 本來寂靜水不流."

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548 The words of Huanglong Huinan, see *Jiatai pudeng lu* 3, "Entry on Huanglong Huinan" (XZJ 137.66b13). In *Huanglong yulu* (T 1993.47.637a16) it is, "The ocean of wisdom has no wind, it is due to awareness and falsity that one becomes an ordinary person." That is, the discrimination of enlightenment and false thought is like the wind that excites waves in the calm ocean of wisdom, and that has the import of the errors of ordinary people.

[Explanation]

Sida's verse case: "Awareness and falsity are originally empty, which is seeing the Buddha with the ordinary mind,"[549] so this sings of the gate that returns to the source.

思大頌則, 覺妄元虛, 卽凡心而見佛, 以返源門頌之也.

Yunmen Wenyan raised this story, and when he came to *riding the water buffalo,* he said, "This is due to you riding a water buffalo that was heading north that you arrived here." Then he picked up his staff and said, "Haven't you heard, 'Whether a thousand or ten thousand head arrived here, simply know it is one head (of buffalo).'"

雲門偃, 擧此話, 至騎水牛, 師云, "是你從向北騎一頭水牯牛,到遮裏." 乃拈起拄杖云, "不見道, '千頭萬頭, 到這裏, 但識取一頭.'"

[Explanation]

Yunmen: Of these thousands or tens of thousands of head, which is the one head?

雲門: 千頭萬頭處, 那箇是一頭?

Zhihai Benyi ascended the hall and raised, "*Empty-handed I carry a hoe.* The master said, 'Sleep talk.' *Walking on foot I ride a water buffalo.* The master said, 'Dream talk.'[550] *People cross over the bridge.* The master said, 'Aimless

549 These are words of Huanglong Huinan that follows the sentence quoted in the above note (548).

550 "Sleep talk" and "dream talk": The preverbal realm means no matter what command you have of excellent skilful means that is only in vain. While the words are said in order to reveal the nature of the huatou, the Chan masters of kanhua Chan also delight in using these words. Fu Dashi originally knew that he was sleep talking and that they were intentionally spoken, but many people came to think that they could feel a deep taste in these baffling paradoxes of Chan language. These are not different from empty words that were strategically presented. "If we discuss the preverbal meaning,

walking.' *The bridge flows, the water does not flow.* The master said, 'Flowers in front of the eyes.'[551] " *I would not say so.* Empty-handed there is no hoe, walking on foot I do not ride an ox. People cross over the bridge, the water flows beneath the bridge.

[Investigate]

智海逸, 上堂, 擧"空手把鋤頭, 師着語云, '睡語.' 步行騎水牛, 師云, '夢言.' 人從橋上過, 師云, '亂走.' 橋流水不流, 師云, '眼花.' 山僧卽不然. '空手沒鋤頭, 步行不騎牛. 人從橋上過, 水從橋下流.' "<參!>

[Explanation]

Zhihai: The comments to these four lines are all chastening (negation). I would not say so etcetera means (Zhihai's verse) does not move from the everyday.

智海: 四句着語, 皆折挫也. 山僧卽不然云云者, 不動平常也.

Yunju Liaoyuan ascended the hall and raised this story, saying, "You have all come from various areas riding a single water buffalo. Do you recognize it? If you do not recognize it, I have a method for searching out the ox and today I cannot avoid donating it to you. To find an ox you must look for its tracks and in learning the Way you need to have no mind. Where there are tracks there is the ox, and if there is no mind the Way is easy to find. Once you have found it, how do you rear it? I have a method for rearing an ox and

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then the twenty-eight patriarchs of India and the six patriarchs of China stood beneath that (school) style and the entire great pitaka is as (far distant) as white clouds over ten thousand leagues (away). (After enlightenment, the Buddha) shut himself in a room at Magadha (and did not speak), and (Vimalakīrti) shut his mouth at Vaiśālī, but just like in a dream a thousand buddhas appear in the world and their sleep talk does not end and so Mañjuśrī and Samantabhadra straightened the bent." *Wuzu Fayan yulu* (T 1995.47.649a21–22).

[551] If you are deluded by this sleep talk then these words rest on your eyeballs like foreign matter and makes you unable to see reality.

I will speak of it thoroughly for you. Having found the ox, the mind (for seeking it) has been forgotten, so stop asking whether (the ox) in the pen is black or yellow. The spring sun in the spring mountains grows spring grass, leisurely facing the deep clouds, lie down in the evening sun. Even if you recognize, find and rear it, you will fall into a second moon."[552]

雲居元, 上堂, 擧此話云, "諸人怱從諸方, 騎一頭水牯牛來. 還識也未? 若未識得, 山僧有箇尋牛底法, 今日不免布施大衆. 尋牛須訪跡, 學道要無心. 跡在牛還在, 無心道易尋. 旣然尋得, 作麽生養? 山僧有箇養牛底法, 更爲諸人說破. 尋得牛來心自忘, 欄中休更問靑黃. 春山春日生春草, 閑對深雲臥夕陽. 直饒你識得尋得養得, 也落第二月.

[Explanation]

Yunju: *The method of finding the ox* is no mind; *the method of rearing the ox* is forgetting even no mind.

The spring sun … is to saunter everywhere, but as this is still the second moon, you must know there is a first moon.

雲居: 尋牛法則無心也, 養牛法則無心亦忘也. 春山云云者, 隨處優游, 此猶是第二月, 須知有第一月.

Fazhen Shouyi raised this story and raised Yunmen's added comment: He said, "Where is that head (ox)?"

法眞一, 擧此話, 連擧雲門拈, 師云, "一頭在甚麽處?"

[Explanation]

Fazhen: Having found one, it is still not right.

法眞: 尋一箇, 又却不是也.

552 See volume 1 note 701.

Haiyin Chaoxin ascended the hall and raised this story together with Yunmen's added comment: He said, "Assembly, do you recognize your own water buffalo? Just now you heard the striking of the drum (of the Dharma) and came riding it and rested for a short while, and now the participation (in the sermon) is finished you ride off on it. Even though it is like this, you must not trespass into another person's grain fields."[553]

[Investigate]

海印信, 上堂, 擧此話, 連擧雲門拈, 師云, "大衆! 還識自家水牯牛麼? 適來聞打鼓, 騎上來小閒, 參退騎下去. 然雖如是, 切莫犯人苗稼." <參!>

[Explanation]

Haiyin … *grain fields* (indicate) the dharmas of existence and non-existence.

海印云云, 苗稼, 則有無諸法也.

Xuefeng Liao ascended the hall and raised this, saying, *People cross over the bridge, the bridge flows but the water does not flow.* Then he picked up his staff and said, "This is water, that is a bridge; (if) this is a bridge, that is the people crossing over the bridge." Then he called out to the assembly, "If you are going, go, but do not block my road."

雪峰了, 上堂, 擧云, "人從橋上過, 橋流水不流." 乃拈柱杖云, "遮箇是水, 那箇是橋; 這箇是橋, 那箇是橋上過底人." 遂召大衆云, "行行莫攔我路."

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553 These words show the meaning of just as an ox does not keep to the path but invades the fields and damages the grain, so too if a practitioner is not matured, he will be deluded by the external realm. "You bhikṣus can keep the precepts, so you should control the five senses and not allow them license to enter into the five desires. It is for example like an ox-herder who holds a stick and looks at the ox, not allowing it free to invade the grain of others. If you let loose the five senses, it will not just be the five desires, it will also be (desires) without limits, and you will be unable to control them." *Yijiao jing* (T 389.12.1111a8ff.).

[Explanation]

Xuefeng: You must advance and arrive at where he has arrived.

雪峯: 直須進前, 到其所到也.

Huanglong Weiqing ascended the hall and raised this story, saying, “How do you understand this? If you want to know that these are not the words of an ancient, it is best that you return to your hall and drink tea.”

黄龍清, 上堂, 擧此話云, “作麽生會? 要知不是古人言, 正好歸堂喫茶去.”

[Explanation]

Huanglong: *If you want to know that these are not the words of an ancient* means that Fu Dashi did not say these words.[554]

Return to your hall and drink tea is said because he fears that you will again recognize (mistakenly) the matter of the original endowment.

黄龍: 要知不是古人言者, 大士無此語也. 歸堂喫茶者, 本分事又恐認着也.

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554 Even though this line is definitely in Fu Dashi’s verse, saying “these are not the words of an ancient,” in the *seolhwa* the interpretation that “Fu Dashi did not say these words” is said in order to enlighten one to the marvels of the huatou that are carried in each sentence. Even though you accept unchanged the evaluation that “he spoke no such words,” this is not an appreciation that sees the huatou. Dahui Zonggao made an evaluation concerning a famous story about the evaluation. “He instructed the assembly and raised Fayan’s question to Jue Tiezi (Guangxiao Huijue), ‘Just recently where did you come from?’ Huijue said, ‘Zhaozhou.’ Fayan said, ‘I have heard Zhaozhou had a story (huatou) of a cypress tree (in front of the courtyard). Is that correct?’ Huijue said, ‘No.’ Fayan said, ‘Those who come and go (there) all say, a monk asked, “What is the intention of the patriarchal teacher (Bodhidharma) coming from the west?” and Zhaozhou said, “A cypress tree in front of the courtyard.” How can you say he does not have this (huatou)?’ Huijue said, ‘The former master (Zhaozhou) really did not say these words. Reverend, it is best not to slander the former master.’ Dahui said, ‘If you say (Zhaozhou) said these words, then you miss Jue Tiezi’s (meaning); if you say (Zhaozhou) did not say these words, then you also miss Fayan’s (meanings). If you say both have no connection, then you also miss Zhaozhou’s (meaning). Even if you think all of them are not like this and that there is another path of escape, you will enter hell like a shot.” *Dahui yulu* (T 1998A.47.843b22ff.).

Yunmen (Dahui) Zonggao ascended the hall. A monk asked, "What about when empty-handed I carry a hoe and walking on foot I ride a water buffalo?" The master said, "An eel goes into an oil jar."[555] The monk continued, "(Bodhidharma) was thought (mistakenly) to have had a beard that was red, but was there another red-whiskered barbarian?"[556] The master said, "People cross over on the bridge, the bridge flows but the water does not flow." The monk continued, "It was just like Fu Dashi to accept (and teach) people in the fish shops and taverns. I wonder where your reverence teaches people?" The master said, "I teach people everywhere." The monk continued, "How many have you taught?" The master said, "Only you, a lacquered pail who does not understand." Then he said,[557] *"Empty-handed I carry a hoe.* 'There is a (poisonous) cotton seed in the rice.' *Walking on foot I ride a water buffalo.* 'He kicks his toe.' *People cross over the bridge.* 'He cheats many people.' *The bridge flows but the water does not flow.* 'But it still is a little insufficient.' If you present it like this then you will believe, 'Maitreya, the real Maitreya! He divides his body into millions (of incarnations). At each time he shows the people of the time (a body) but the people of that time do not recognize him.'"[558] He slapped the meditation bench.

雲門杲, 上堂, 僧問, "空手把鋤頭, 步行騎水牛時, 如何?" 師云, "鱓魚走入油甕裏." 進云, "將謂胡鬚赤, 更有赤鬚胡." 師云, "人從橋上過, 橋流水不流." 進云, "只如傅大士, 向魚行酒肆裏接人, 未審和尚, 向甚麼處接人?" 師云, "向一切處接人." 進云, "未審接得幾箇?" 師云, "只你一箇漆桶不會." 乃云, "空手把鋤頭, 飯裏有巴豆. 步行騎水牛, 蹴着脚指頭. 人從橋上過, 賺殺多少人. 橋流水不流,

555 An eel has a slippery body and it normally cannot get into a similarly slippery place like an oil jar. The unconventional form seen in the first couplet of Fu Dashi's verse is expressed differently.

556 Although the words of Fu Dashi and Dahui display different forms, ultimately they have the same content.

557 The following takes the form of a comment on each of the lines of Fu Dashi's verse.

558 This is the death gāthā of Budai (d. 916). Budai was a late Tang to Five Dynasties' monk. His Dharma name was Qici. In folk belief he is counted as one of the seven gods of good luck and even now many Chinese monasteries enshrine a statue of Budai. He always carried a stick and a bag and went begging. He was believed to be an incarnation of bodhisattva Maitreya.

却較些子. 若恁麽提得去, 方信道, '彌勒眞彌勒! 分身千百億. 時時示時人, 時人自不識.'" 拍禪床.

[Explanation]

Yunmen's idea is that he drowns in an earthern-ware jar for salted vegetables.[559] Again the greater meaning is that I, like Fu Dashi, teach people in fish shops and taverns. Therefore he says, *Maitreya, the real Maitreya* …

雲門意, 虀甕裏淹殺也. 又大義, 老僧如傅大士, 魚行酒肆裏接人也. 故云, 彌勒眞彌勒云云也.

Xinwen Tanben ascended the hall and raised this story, saying, "Fu Dashi may be correct, so why did he straighten out the bent? I say to you, the first ten days of the sixth month and mid-autumn in the eighth month (have good weather). When people are calm they do not speak (out), when the water is calm it does not flow."[560]

心聞賁, 上堂, 擧此話云, "傅大士是卽是, 爭奈拗直爲曲! 山僧向你道, 六月上伏, 八月中秋. 人平不語, 水平不流."

[Explanation]

Xinwen: *The first ten days of the sixth month* … (shows that) the season and

559 Words of Linji: "Luopu later took his leave of Linji and Linji asked, 'Where are you going?' The master said, 'To the south.' Linji drew a line with his staff and said, 'Cross this and then go.' The master then shouted and Linji hit him. The master bowed and left. The next day Linji ascended the hall and said, 'There is a red-tailed carp in the school of Linji that shakes its head and waves its tail, not knowing whose salted vegetable jar he will drown in.' " *Wudeng huiyuan* 6, "Entry on Luopu Yuanan" (XZJ 138.200b10ff.).

560 The characteristics of each month, as they are stable phenomena that are repeated every year, the superb sentences of course do not need any special explanation.

causation have arrived.[561] This is to say that this has not calmed Fu Dashi's (mind) and therefore he spoke these words, which are (the same as) the previous *he straightened out the bent.*

心聞: 六月上伏云云者, 時節因緣也. 以謂不平傅大士, 故有此語, 前云拗直爲曲也.

Songyuan ascended the hall[562] and said, "*Empty-handed I carry a hoe.* 'A mosquito on an iron ox.'[563] *Walking on foot I ride a water buffalo.* 'The water of the Yellow River flows upstream.' *People cross over the bridge.* 'A fierce tiger sat in the middle of the road.'[564] *The bridge flows, the water does not flow.* 'The Buddha and patriarchs are enemies.'[565] "

松源, 上堂云, "空手把鋤頭, 蚊子上鐵牛. 步行騎水牛, 黃河水逆流. 人從橋上過, 猛虎當路坐. 橋流水不流, 佛祖是仇讎."

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561 These terms appear in the *Niepan jing* (Nirvana Sutra) 32 with the implication that the times and causation have matured (T 374.12.555c).

562 Each sentence of this gongan has a brief comment attached.

563 Just as a mosquito that mistakes an ox made of iron for a real ox tries to draw blood, no matter how much it tries to insert its sting it cannot, so Fu Dashi's words cannot be penetrated by any conscious techniques. See volume 1 note 1035.

564 Meaning that you probably cannot pass through on that road. This is not different from the metaphor of the iron ox. Here the tiger is the same as the bolt that firmly locks a barrier-gate.

565 Meaning, do not resolve matters by being attached to and dependent on the Buddha and patriarchal teachers. Also, in *Songyuan yulu,* "Layman Hui Wenbo Requested an Encomium" (XZJ 121.624a10), there are the words, "Do not seek after the Buddha, do not seek after the Dharma. The eye of appreciation (of the teachers of) humans and gods (sees) the Buddha and patriarchs as enemies." This is an application of the following words of Huangbo, "Those who seek the Dharma do not seek through the Buddha, do not seek through the Dharma, do not seek through sentient beings, they should have nothing to seek." *Wanling lu* (T 2012B.48.385b2; see also Koga and Iriya, *Zengo jiten,* p. 305a.

Case 1463.

The Old Woman Burns Down the Hermitage[566]

婆子燒菴

[Old case]

In the past there was an old woman who made offerings to a hermitage chief for twenty years and she always had her daughter send rice to give to his attendant. One day she had her daughter embrace him firmly, saying, "What about just now (holding a young woman)?" The hermitage chief said, "A dried-up tree[567] leans against a cold cliff; in the three winter months there is no warmth.[568]"[569] The girl returned and told this to the old woman, who said,

[566] The description of the burning down of the hermitage by an old woman as a reprimand for a mistaken method of practice by the head of the hermitage is the conundrum of this gongan. The evaluations that affirm the hermitage chief's standpoint are appropriate and direct pointers that try to make one aware of this conundrum.

[567] "A dried-up tree" as a metaphor for an originally pristine mind emptied of all frustrations and false thoughts, wisdom cannot be displayed in the pristine mind, and this meditation method of simply keeping the mind empty are disparaged with the words "dried-up tree Chan," "dried-up tree dead-ashes Chan" and "nothing to do Chan." Dried-tree Chan is to be devoted to the cultivation of samādhi but is a stupid Chan that loses prajñā, which is criticized on the point that it has lost the life-power of Chan and lacks an active adaptation of devolution (decline into discrimination). A representative of this criticism is that made by Dahui Zonggao of the Linji lineage from the standpoint of kanhua Chan. He criticized it as silent-illumination Chan. The main issue in his criticism was that lack of an active function in dried-up tree Chan.

[568] "No warmth" means there are no signs of warmth. This means that the mind calms and frustrations and false thoughts cool down. This is a metaphor for meditation that lacks animation. Here "dried-up tree" is paired with active meditation and is not the establishment of it as an inferior meditation method, but these two are presented as two axes of the barrier-gate.

"For twenty years I have just been donating to that vulgar fellow!" Then she set fire to and burned down the hermitage.[570]

昔有婆子, 供養一庵主, 經二十年, 常令女子, 送飯給侍. 一日, 令女子抱定云, "正伊麼如何?" 庵主云, "枯木倚寒嵒, 三冬無暖氣." 女子歸擧似婆, 婆云, "我二十年, 只供養得箇俗漢!" 遂發起燒却庵.

[Explanation of the gongan]

The dried-up tree leans against a cold cliff … is to be "apart from noisy disputation, and calm cessation is revealed in front of you … "[571]

For twenty years I have only been donating … means that habituation has not been removed.

枯木倚寒巖云云者, 離諸喧諍, 寂滅現前云云也. 我二十年只供養云云者, 習氣不除也.

Jiean Peng's verse

Being examined through all the three thousand items of punishment,[572]

569 There are the following verses concerning this sentence. "When rivals meet, each (have their) skill,/ How can they permit the other person to know their divine schemes?/ They change their strategy and having engaged (the other) and oppressed them,/ With the most poisonous of feelings, this is their highest ability." *Yongjue guanglu* 7 (XZJ 125.481a11). "For twenty years she did not possess the eye (of appreciation)/ And burning the thatched hermitage was a pointless action./ For three months of spring the warmth was not great/ And the words of truth also can be the teacher-model [Verse of Hengchuan Xinggong]." *Songgu lianzhu tongji* 40 (XZJ 115.512b4ff.). The earlier verse describes the different ground the old woman and the hermitage chief occupied; the latter verse mainly sings of the hermitage chief's side.

570 *Mi'an yulu* (T 1999.47.959a13ff.) also records this.

571 This is a sentence that appears in the eighty-fascicle *Huayan jing* (Avatamsaka sutra) 38 (T 279.10.199a14). Although the bodhisattva perfects the forbearance of the non-production of dharma at the eighth stage of the immovable, this is a realm that cannot be reached by śravakas or pratyeka-buddhas. This is a description of this state.

There is no further heartless crime to be judged.
Beyond removing the illegal, there is death by slicing.
There is no use deputing an official to decide by examination.

介庵朋頌, "撿盡三千條貫, 更無情罪可斷. 除非法外凌遲, 不用差官定驗."

[Explanation]
Jiean's meaning was, "Where is the hermitage chief's error?"

介菴意, 菴主有什麽過.

Mi'an Xianjie raised this story, saying, "This gongan is rarely raised in the public monasteries. I (senior Jie) split apart my countenance (and remove embarrassment) and cannot avoid admitting defeat (error), and will need testing by (master of) the various regions." Then he called out to the assembly, "This old woman's chambers are deep within and water does not leak in, and so there are scattered flowers on the dried-up tree, and flames emerge from the cold cliff. This monk, solitary and distant, accustomed to entering the huge waves, nonchalantly cutting off the huge tide, and ultimately his body does not have a spot of water on it. If you test them carefully and interrogate them by torture,[573] then it is not that there were not two people, and if it is the Buddha dharma, this is not seen in dreams. Where does my (Wuju) intention of holding this (topic) up in this way come to a conclusion?" After a pause he said, "A single willow branch cannot be covered/collected,/ The gentle breeze hangs on the jade railings."

572 "The three thousand items" refer to the ancient system of physical punishment. There were five forms of physical punishment, made up of a thousand items for which tattooing is a punishment, a thousand items to be punished by cutting off the nose, five hundred items to be punished by cutting off the feet, three hundred items punished by castration; and two hundred items to be punished by capital punishment, totaling three thousand items. See *Shangshu,* "Punishments of Lü."

573 Literally to tap on the cangue and strike the chains. See Koga and Iriya, *Zengo jiten,* p. 138b, "to interrogate by torture." It could also mean to "smash the cangue and smash the chains" as is given in the Korean translation, and Mujaku, *Kattōgosen,* 517a, "liberation."

密庵傑, 擧此話云, "這箇公案, 叢林中少有拈提者. 傑上座, 裂破面皮, 不免納敗一上, 也要諸方撿點." 乃召大衆云, "這婆子, 洞房深遠, 水泄不通, 便向枯木上糝花, 寒嵒中發焰. 箇僧, 孤身迥迥, 慣入洪波, 等閑坐斷滔天潮, 到底身無涓滴水. 子細點撿將來, 敲枷打鏁, 卽不無二人, 若是佛法, 未夢見在. 烏巨伊麼提持意歸何處?" 良久云, "一把柳條收不得, 和風搭在玉欄干."

[Explanation]

Mi'an: *The old woman … scattered flowers on the dried-up tree* means that she never left the depths of her chambers. The character *cliff* should be written *ashes* (for that would mean flames would appear again from something that had gone cold).

The hermitage chief *cut off the huge tide* … means he was never divorced from being accustomed to entering the huge waves. Even though it was like this, neither of them could escape interrogation by torture.

A single willow branch … expresses the streets (lined) with four or five hundred willows,[574] where in two or three thousand places there are towers where flutes and lutes (play).

密庵傑, 擧此話云, "這箇公案, 叢林中少有拈提者. 傑上座,裂破面皮, 不免納敗一上, 也要諸方撿點." 乃召大衆云, "這婆子, 洞房深遠, 水泄不通, 便向枯木上糝花, 寒嵒中發焰. 箇僧,孤身迥迥, 慣入洪波, 等閑坐斷滔天潮, 到底身無涓滴水. 子細點撿將來, 敲枷打鏁, 卽不無二人, 若是佛法, 未夢見在. 烏巨伊麼提持意歸何處?" 良久云, "一把柳條收不得, 和風搭在玉欄干."

574 A word for where the prostitutes gather, "lanes of flowers and willows," amusement quarter.

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In Memoriam
The Most Venerable Kasan Jikwan (1932–2012)

The heart and soul of this monumental publication project from its conception to its completion was the late Most Venerable Kasan Jikwan, Daejongsa, the 32nd President of the Jogye Order of Korean Buddhism. Throughout his illustrious career as a scholar-monk, his cherished wish was to aid the study of Korean Buddhism overseas and to enable its legacy, which reaches back some seventeen hundred years, to become a part of the common cultural heritage of humankind. After years of prayer and planning, Ven. Kasan Jikwan was able to bring this vision to life by procuring a major grant from the Korean government. He launched the publication project shortly after taking office as president of the Jogye Order. After presiding over the publication of the complete vernacular Korean edition, Ven. Kasan Jikwan entered nirvāṇa as the English version of *The Collected Works of Korean Buddhism* was in final manuscript stage. With the publication of the English version, we bring this project to completion and commemorate the teacher whose great passion for propagation conceived it, and whose loving and selfless devotion gave it form.

Ven. Kasan Jikwan was founder of the Kasan Institute of Buddhist Culture, President of the Jogye Order of Korean Buddhism, and President of the Compilation Committee of Korean Buddhist Thought. A graduate of Haeinsa Saṅgha College, he received his doctorate in philosophy from Dongguk University in 1976. He led Haeinsa as the monastery's head lecturer and abbot, and Dongguk University as Professor and the 11th President. After assuming the title of *Daejongsa*, the highest monastic rank within the Jogye Order, he became the 32nd President of the Jogye Order.

The leading scholar-monk of his generation, Ven. Kasan Jikwan published over a hundred articles and books, ranging from commentaries on Buddhist classics to comparative analyses of northern and southern *Vinayas*. A pioneer in the field of metal and stone inscriptions, he published *A Critical Edition of Translated and Annotated Epitaphs of Eminent Monk*s and also composed over fifty commemorative stele inscriptions and epitaphs. He compiled the Kasan Encyclopaedia of Buddhism, thirteen volumes of which have so far been published. He was the recipient of the Silver Crown Medal of Honor, the Manhae Prize for Scholarship, and the Gold Crown Medal of Honor for Outstanding Achievement in Culture, which was awarded posthumously.

On January 2, 2012, Jikwan Sunim severed all ties to this world and entered quiescence

at Gyeongguk Temple in Jeongneung-dong, Seongbuk-gu, Seoul. He left behind these words as he departed from this world: "With this ephemeral body of flesh, I made a lotus blossom bloom in this Sahā world. With this phantom, hollow body, I reveal the dharma body in the calm quiescence of nirvāṇa." Jikwan Sunim's life spanned eighty years, sixty-six of which he spent in the Buddhist monastic order.

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